THE CHURCHMAN.

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POETRY.

For the Churchman.

THE CRUCIFIXION.

Now from the sixth hour there was darkness over all the land unto the ninth hour. St. Matt. xxvii. 45.

On Calvary's top, to unbelief a prey,
The King of Glory breath'd his life away;
The hills around were dark; thick clouds were spread
In undissembled horror o'er his head;
The earthquake shook; the rough rocks burst amain;
The temple veil throughout was rent in twain;
Earth travail'd, in severe parturient throes,
And many bodies of the saints arose.
What ail'd thee, O thou sun, that thou didst flee?
Why didst thou turn from this fell tragedy?
Why the convulsion of all things around;
Why quak'd the mountains, and brake forth the ground?
Why did thick darkness brood o'er hill and vale,
While rose to heaven the agonizing wail?
'Twas the deep sable pall of utter night;
Of nature seized with terror and affright;
'Twas nature's self, astonish'd and o'erawed,
Speaking the sufferings of her present God!
Yes, nature shudder'd at the crimson deed;
She [illegible] to see her Author bleed;
The [illegible] cried out; but guilty man
[illegible] unmoved the life-stream while it ran;
Sure signs from heaven, he disregarded quite;
His deeds were wrong; he would not see the light,
—The darkness, which on high was spread abroad,
To teach the world, that Jesus Christ is God.
O was there not some red, uncommon wrath,
Amid the power which God the Father hath,
With which t' avenge his well-beloved child,
While impious Jews abjured him and reviled?
Ay, but to heaven the gracious accents flew,
"Father, forgive, they know not what they do;"
Christ breath'd of mercy with his parting breath,
His mercy, truth, and love were strong in death.
Yes, here was love peculiar and unknown,
A love that bound the footstool to the throne;
Christ came from heaven, a messenger of love,
To carry souls immortal, saved, above;
He suffer'd here beneath his Father's frown,
To bring for man unnumber'd blessings down.
As in the wilderness, a fiery form
Was lifted high, when in the life-blood warm,
The serpent's deadly poison was reveal'd,
That all who look'd upon it, might be heal'd,
So Christ was rais'd. O ye who by the fang
Of the old serpent bitten, trembling hang
Upon the verge of everlasting wo,
While angry billows roar and rage below,
—In whom the poison rankles,—in whose veins
The deadly curse of primal sin remains,
Turn to the Being who can healing give;
Turn to the bleeding Lamb; behold, and live!
This crucifixion true, was steep'd in tears;
But in its grasp are found immortal years;
Ho, every one that thirsteth; freely take
Of mercy's stream, and all your thirstings slake!
Ye, who would peace and joy enduring find,
Shelter yourselves, th' eternal Rock behind.

'Twas finish'd; Christ's most precious blood was spill'd;
The law sustain'd, the prophecy fulfill'd;
—The glorious visions which Isaiah saw,
And honor'd thus, the fiat of the law.
Now was the problem solved, in Christ, entire,
Can God be just, and yet a justifier.
"For our transgressions was his life-blood used,
For our iniquity his body bruised;
Our peace was purchased, by his sufferings seal'd,
And with his cruel stripes our souls are heal'd."
Now are heaven's gates thrown wide, for holy strife;
Press on, ye crowds, to everlasting life!
Seek for the washing—for renewing grace,
That you may gain, some high celestial place.
Seek for an interest in the happy reign
Of Christ, the Lamb, from the foundation slain.
Rise from the things of earth, and grateful sing
The perfect glories of your heavenly King.
Glory to God, who freely sent his Son;
Glory to God Most High; his will be done;
Glory to Christ, who came, who died to save,
Who died—who lives—triumphant o'er the grave!

S. H. C.

Brooklyn, Oct. 12, 1840.

For the Churchman.

Rev. and dear Mr. Editor,

The following "poetic thoughts" were thrown together during the administration of the Holy Communion in St. Paul's Chapel, New York, at the opening of the late Diocesan Convention, an occasion highly interesting and delightful, especially to one who had been a long time "*separated from his brethren*," when, it is estimated, no less than 500 or 600 persons partook of the consecrated elements. Should they prove worthy of a corner in your excellent journal, your admission of them therein will greatly enhance their value.

I am, Rev. and dear Mr. Editor,
Your faithful friend and brother,

When, in yonder world of glory,
All the children of the light
Shall appear, O Lord, before thee—
Robed in majesty and might:
How innumerable the train!—
Countless as the stars of heaven;
How harmonious the strain!—
Like the zephyrs soft of even;—
Whilst the celestial choir proclaim
Holy, holy, holy Lord,
Be ever hallowed thy name:—
And thy majesty adored!
O may I, then, thy saints among,
In their sweet communion join,
And the angelic hymn prolong,
Be honor, worship, blessing thine!

PRESBYTEROS.

HERESY AND SCHISM.

They which are saved must be sanctified in truth; they which are of the truth must be consummate and made perfect in one. They are no better than soul-murderers, be they never so painful in their teaching, that teach such doctrines as do either poison the Church with heresy, or dismember and rend it asunder with schism. Of heretics, St. Paul, forewarning the Church of Ephesus, saith, "I know that after my departure there will be ravening wolves enter in among you, not sparing the flock." Of schismatics he writeth in most earnest manner, as well to the Church of Corinth as of Rome. To the one, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all say one thing, and that there be no schisms among you." To the other, "Mark them diligently who cause divisions. These serve not the Saviour; they serve the destroyer of the world."—*Archbishop Sandys.*

From the Episcopal Magazine and Church of England Warder.

THE GREEK CHURCH IN RUSSIA.

(*Concluded.*)

In our last number we gave a brief historical sketch of the Church in Russia; we now proceed to an equally brief summary of her faith and doctrine as published by Platon, a late archbishop and metropolitan of Moscow. The first part is on the being, attributes, and worship of God, on which it is unnecessary to dwell.—On the corrupt nature of man it is stated, "Here we behold man, so weak and corrupted that he, in his own strength, is not only unable to render unto God perfect worship; but, on the contrary, finds himself a continual transgressor of God's law, and altogether unclean before the infinitely pure eyes of divine justice." "Those means which were requisite to reconcile God to man, and to restore our nature, and which never could have been devised by the wisdom of man, are revealed to us in the Holy Scriptures."

It is evident that in the Russian Church, as in our own, the Holy Scriptures are the rule of faith, although it is not so said in so many words. In the "summary" it is said that "the Holy Scriptures are the true Word of God;" and "are divided into the Old and New Testament. The Old Testament contains the law, which prepares man for the perfect reception of the faith of Christ, as also the prophecies and the symbols of Gospel blessings; and the New Testament reveals the fulfilment of these prophecies and symbols, and makes known the great mercy of God obtained for us by the death of Jesus Christ.

"The Holy Scriptures are also divided into the law and the Gospel. Under the term *law* we include all those passages in which God strongly requireth the exact fulfilment of his commandments; and for the breaking of which he threatens to inflict the most dreadful punishments. And by the word *gospel* is to be understood all that respects the merciful promises of God, and that love wherewith our heavenly Father hath loved us, for the sake of his well-beloved Son. Thus, for example, these words which were spoken by God to Abraham: 'in thy seed shall all the nations of the earth be blessed,' belong to the Gospel.

"The author of the Holy Scriptures is the Holy Spirit; for 'the things of God knoweth no man but the Spirit of God,' 1 Cor. ii. 11.—And, according to the words of St. Peter, his instruments were the prophets and apostles:—'For the prophecy came not, in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost; 2 Peter i. 21.

"Jesus Christ our Saviour is the whole strength and substance of the Holy Scriptures, who was appointed before the beginning of time for our glory, believed on from the foundation of the world, announced by the prophets, and prefigured by sacrifices and ceremonies." "The conditions of the Church have been various: they are reckoned three. The *first* includes the state of the Church from Adam to Moses; the *second* from Moses to Christ; and the *third* from Christ to the end of time.

"The first state of the Church God governed by his oral revelations, which Adam having received communicated to his posterity, even to Noah; this was easy for him to do, on account of his long life. Noah communicated them to his children and posterity. All the ancient patriarchs, according to the testimony of Paul, were in the faith; Heb. xi. 2. But some time after the flood of Noah, by reason of the wickedness of mankind, the revelations of God began to be forgotten or disregarded, and then idolatry, hateful to God, began to be introduced; Josh. xxiv. 2. Therefore God was pleased, as the only means of saving the human race, to renew these revelations of his will to Abraham, Isaac, Jacob, and their posterity, even to the days of Moses. All these revelations were made in the strength of the Gospel, that is, they pointed at faith in Jesus Christ, as the mediator and reconciler of God and man. Hence the divinely wise Paul, having enumerated the ancients from the beginning of the world, and having borne witness to their belief, at last concludes that Jesus was the author and finisher of their faith: Heb. xii. 2."

After enumerating the reasons why a *written* law was vouchsafed, he goes on: "Thus began the *second* state of the Church from Moses to Christ, governed by the written law, and the doctrine of the prophets. It is also necessary to keep in remembrance that the law of Moses, and all the prophets, and all who lived under the law, were founded in Jesus Christ, as the *only hope* of man for salvation. Thus Paul writes: our fathers 'did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and that rock was Christ.'" 1 Cor. x. 3, 4."

In this short paragraph the Roman heresy of the invocation of the Virgin and Saints is decidedly renounced, and the only hope of man is placed in Jesus Christ alone. Transubstantiation also is by implication distinctly renounced, for they exemplify Christ's meaning by the apostolic figure of the rock, which is called Christ, whom it represented and of whom it was a figure; but was no more himself corporeally than the bread and wine, "which are *verily* and *indeed* taken and received by the faithful," as "his body and blood in the Lord's supper."—The flesh of Christ is not meat for our bodies, but spiritual nourishment to our souls, and is only eaten of the soul spiritually by faith. In short, such as our hunger is, that makes us desire this meat, such as this meat is, that we desire, and such as the life is that is maintained by it, such also is our eating of it. But it is a spiritual hunger which creates this desire, and the meat we here feed on is spiritual. It is likewise a spiritual life which is nourished by it; and therefore our eating is not corporeal, but *entirely spiritual.* But our Saviour has himself put the subject to rest by his explanation, and declaring that this eating consists entirely in *believing.* Thus, what he calls eating, that he plainly expounds to be nothing else but believing. He uses indifferently the words *eating, coming, believing*, as synonymous terms. Thus in ver. 35, (St. John, vi.,) he uses *coming* for eating, and *believing* for drinking. The natural and proper consequents therefore of these words—*I am the bread of life*—are, he that eateth me shall never hunger; and he that drinketh me shall never thirst. But he also said, "he that *cometh* to me shall never hunger; and he that *believeth* on me shall never thirst;" evidently to teach us that he speaks of an eating and drinking which is by *faith* alone. Likewise when he says, "Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life;" he shows that to eat (in this mystery) is nothing else than *to believe.*

Dr. King, however, is of opinion that the Russian Church does maintain the blasphemous tenet of transubstantiation, and cites the bishops' oath at consecration in formation of it: when he swears that he believes and understands, that the transubstantiation of the body and blood of Christ in the holy Supper, as taught by the eastern and Russian doctors, is effected by the influence and operations of the Holy Ghost; when the bishop or priest invokes God the Father in these words: "and make this bread the precious body of thy Christ."

The summary goes on: "The *third* state of the Church is the most splendid and perfect, and began with the appearance of our Saviour, when the truths of the Gospel, beginning at himself, were preached by the apostles through all the world, and were sealed by the blood of innumerable multitudes of martyrs. In this state the Church is founded on the perspicuous doctrines of the Gospel, and supported by ordinances; and, according to the apostle, she is not under the law but under grace, Rom. vi. 14; and now we are not taught by hidden predictions and dark types, 'but we all with open face behold as in a glass the glory of the Lord;' 2 Cor. iii. 18. This state will continue to the end of time, 'when he (Jesus Christ) shall have delivered up the kingdom to God even the Father; and when he shall have put down all rule, and all authority and power;' 1 Cor. xv. 24."

A very good account of the persecutions of the Church in all ages, from righteous Abel downwards, is succinctly given, which he concludes with "Exclusive of these, the Church of Christ, in the course of a few ages, again beheld the flames of persecution kindled against her, when, at the internal division of the eastern and western Churches, the east was conquered by Mahommed, the oppressor of Christianity, *and the west fell under the* YOKE *of the* MOST SUPERSTITIOUS POPE."

The symbols of faith in this Church are the Nicene and of Athanasian Creeds; but in the eighth article of the former the words, "and the Son" are omitted according to the erroneous views of the Eastern Church: "And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father, and with the Father and the Son is worshipped and glorified who spake by the prophets." It will be observed that in this article in the Nicene Creed as cited from that in use in the Greek Church, that the words, "*filioque*," "and the Son" are omitted. The Western Church, without the authority of any general council, and without consulting the Greek Church, introduced them; and which the latter so much resented, that it occasioned that separation between the Churches of the east and of the west which has continued to the present time. In this the Greek Church has undoubtedly erred, in as much as Scripture is full and express for the procession of the Holy Spirit from the Father and the Son.

The Russian Church acknowledges the authority of the first *seven* general councils, which includes the second council of Nice, which decided in favor of the use of image worship; but which was justly rejected by the British Church, and its decrees were expressly condemned in the Council of Francfort in the year 794.

Marriage is one of the seven mysteries of the Greco-Russian Church; but which Platon denominates "a holy *rite* in which the servant of Church unites two marriageable persons, and prayeth for the blessing of God to fall upon them." The ceremony of marriage "is always performed in the Church, and it consists of three parts. *First*, the betrothing, in which the parties exchange rings in pledge of their mutual love and fidelity. The *second* is the *matrimonial coronation*, and is properly the rite of marriage. In this the priest, having pointed out the duties of the matrimonial connexion, and interrogated the parties in respect to their mutual consent, crowns the bridegroom first, saying, "the servant of God, N., is crowned for the handmaid of God, M., in the name of the Father, and of the Son, and of the Holy Ghost.' Then taking the second crown, he puts it on the head of the bride, saying, "the handmaid of God, M., is crowned for the servant of God, N., in the name," &c. The *third* part is the dissolving of the crowns, in which the priest concludes with this prayer: "We thy servants, O Lord, having ratified the contract and performed the office of marriage as in Cana in Galilee, and laid up the symbols of it, give glory to thee, the Father, and the Son, and the Holy Ghost, now and forever, even unto ages of ages."

"Formerly the crowns used were garlands of flowers; but at present every Church has two crowns made either of gold or silver. All the three offices are now joined in one service; but they were formerly performed at different times. No marriages are solemnized in Lent, and a *fourth* marriage is altogether unlawful in the Greek Church."

The sanctified oil is another of the seven mysteries, and is founded on the text of St. James, v. 14, 15; but it is altogether different from the Romish superstition of extreme unction. It "is a mystery in which the servant of the Church, in anointing the sick with oil, prayeth to God *for his recovery from sickness, and for the forgiveness of his sins.*" For the proper performance of this rite, it requires the assistance of seven priests, each of whom with a twig, upon the end of which there is a little cotton, anoints the chief parts of the sick person's body; but on account of the difficulty of collecting so many priests, especially in remote rural districts, it is now administered by one or more. "This service," says Dr. King, "the Latins, who are desirous to make all the ceremonies of the Eastern Church coincide with their own, consider the same as or equivalent to extreme unction; but though the Greek Church reckons it in the number of her mysteries, yet it is certain there is nothing throughout the whole office which implies that it should be administered only to persons *periculosè ægrotantibus* and *mortis periculo imminente*, as is prescribed in the Romish Church. On the contrary, it may very consistently be used in any illness, as a pious and charitable work, but not of necessity; and thence, I presume, the doctors of this Church maintain that this mystery is not obligatory or necessary to all persons."

The Russian Church preserves certain traditions and ceremonies which are founded on moral propriety, or which serve to edification. In performing divine service, the priests use becoming robes and garments which are made of the most costly silks and velvets, and generally are of gay colors superbly embroidered with gold, and studded with precious stones. These robes are the property of the Churches, and are the presents of the nobility and wealthy merchants. They are frequently made of the palls which are used to cover the coffins of the great the or wealthy, and which after the interment are presented to the Church to which the deceased belonged.

Candles are used in the Churches and kept burning as a mark of the burning faith of the people; and there is scarcely any rite or ordinance performed in the Greek Church, whether by day or night, without lighted candles or lamps. On holidays almost every devout worshipper approaches the *Ikons* or pictures of the saints, and places his wax taper or candle before them. Lamps and candles are in many churches kept continually burning; especially before the pictures of our Saviour, the Blessed Virgin, and the saint to whom the church is dedicated.

"We incense," says Platon, "with a censer as a mark of the offering up of our prayers." The censer is made of silver in the form of a small cup, and slung upon three small chains of the same metal; into which incense is put with a little live coal. At stated times in the course of the service, the priest perfumes the worshippers, the *Ikons* or pictures of the saints, and the altar, by waving it to and fro.

"We cross ourselves, thereby testifying our faith in the crucified Saviour." The external signs of religious worship by prostration and crossing are frequently practised by the Greek Christians. The Russian always crosses himself before and after meat; before undertaking any thing of importance, such as passing a river, beginning a journey, passing a church, on hearing the rolling of thunder, or seeing the flashing of lightning. On all such occasions the devout Russian uncovers his head, crosses himself, and repeats an ejaculation suitable to his present circumstances. Whether we eat or drink, or whatsoever we do, we ought to do all to the glory of God; secret ejaculations and prayers are proper before any important work, and generally at all times, to be kept from temptation, presumptuous sins, and from personal danger; but the crossings savor too much of the Roman superstition; we like not them.—The Russians also cross themselves very often during the time of prayer, whether in public or private. People of all classes usually wear a small cross suspended from their necks, made of gold or silver, or even of baser metal, and which they received at their baptism.

"We consecrate the waters in remembrance of the Lord's Baptism as well as our own."—The ceremony of consecrating or sanctifying the waters is done with great pomp once a year; at St. Petersburgh the ceremony takes place on the 6th January. There are two ceremonies on these occasions, and the place of performance is usually called *Jordan*, in remembrance of our Lord's Baptism in that river. The lesser sanctification is of the water in baptism, or for any other holy purpose, although in general the Russian Church does not use "holy water," like the Romanists.

The great sanctification is celebrated in memory of Christ's Baptism in the River Jordan, which the Greeks believe sanctified the nature of all waters. This ceremony is performed in the evening on the vigil of the Epiphany, and again after the liturgy on the following morning, when the emperor and the whole court assist, and walk in procession with the clergy.

On the river Neva, at St. Petersburgh, a wooden temple is erected on the ice; which is painted, richly gilt, and hung round with various pictures, especially of John the Baptist, and which is called the Jordan. It is surrounded by a temporary hedge of the boughs of trees, and in the middle a hole is cut through the ice to the water. A platform of boards covered with red cloth, is laid for the procession to walk upon, which is also guarded by a fence of boughs. After the liturgy is finished in the chapel of the imperial palace, the clerks, deacons, priests, and bishops, dressed in their richest robes, carrying in their hands lighted tapers, the censers, the Gospels, the sacred pictures and banners, proceed from the chapel to the Jordan, singing the hymns appointed in the office. The emperor and the whole court follow in procession. All the troops in the city are drawn up round the place, the regimental standards are planted round it, and all the artillery, which, with the infantry, fire imperial salutes as soon as the service is finished, and then they are sprinkled with the consecrated water.

The common people look upon this water as a preservation against all spiritual and natural infirmities, and likewise as a cure for them.—Hence they frequently strip and bathe in the water, notwithstanding the severity of the cold. The aged, the sick, but especially children, are brought in multitudes to receive the benefits of these waters by drinking them, and by aspersion, or immersion in them at the place. They likewise carry home vast quantities of the water in bottles for the use of their families for the ensuing year. They suppose that it has great efficacy in driving away evil spirits, of whose agency the common people are firmly persuaded; in consequence they mark a cross upon their window shutters and doors in the evening when this service is performed in the Church, in order to hinder those spirits, when chased from the water, as they are supposed to be by the consecration, from entering into their houses.

"We adorn our Churches," continues Archbishop Platon, "with honorable pictures, that in beholding them we may be excited to imitate those whom they represent; we keep different holidays in remembrance of the gracious acts of God, or of the lives of his favorites, and thereby we are the more excited to godliness.—These, and such like ceremonies, our Church preserveth holy; however, she disclaimeth all superstition, that is, such traditions as are contrary to the Word of God, and unknown in holy antiquity."

CONFIDENCE.

He who believes the Gospel with hearty love, as the most excellent truth, will certainly with the like cordiality believe on Christ for his salvation. 1 Thessalonians: 5, 9, 10.—*Marshall.*

WHITFIELD AND WESLEY.

It is sometimes urged that our Church is much indebted to Whitfield and Wesley; and that if we will not praise them, we must either be ungrateful to good men or paradoxically deny their instrumentality in bringing about the present seriousness and activity which exists within its pale. Now we fully grant that they have been instruments in the hands of Providence of raising the standard and extending the influence of religion in the land, and yet we do not see that the Church should be called their debtor at all. In the view indeed of their followers, the Church is indebted to them of course; for what is the Church, as they would say, but an earthly and voluntary society, and what were they but immediately commissioned ministers of grace acting upon it? But though their conclusion is clear enough upon their principles, it does not follow that it is clear upon ours; on the contrary, that it is plainly illogical and unsound a very little consideration will show. For Churchmen would maintain, as a first principle in the question, that whatever spiritual gift Whitfield and Wesley possessed, it came, as from the Most High, so through His Church. By the Church they were baptized, by the Church they were ordained; from the Church they received the creed, whatever portion of it they preserved inviolate: they have nothing to boast of, nothing which they did not receive through her who was providentially made their greatest of earthly benefactors. As well may a son have a claim on a parent, or a servant attempt works of supererogation towards his master, as ministers of the Church become her patrons.

What Scripture says of meritorious works of a servant towards his master, applies to the relation of these great preachers towards her whose sons and ministers they were. "Doth he thank that servant because he did the things that were commanded him? I trow not."—She gave them the grace of baptism *in order* that they might show forth their light, or rather her light in them; she ordained them *in order* that they might preach repentance and gather souls into her bosom. As far as they did this, they only did what they had vowed to do; as far as they did something else, they did not benefit her, but were unnatural children and false priests. They had devoted themselves to her service for God's sake: whatever natural gifts they might possess were made over to her who had made these gifts, what by nature they were not, gracious.

All this of course will not be granted for an instant by those who do not allow that the Church can forgive sins or convey grace; but, because they refuse to accept our doctrinal principles, it is very hard that they should think it incumbent upon us to acquiesce in theirs. Now we are persuaded that the Church is a living body; it will ever have life unto the end; any branch of it that does not show life is no real part of it. The English Church *could not but* have had a revival, if it be a branch of the true Church; that Wesley and Whitfield were the instruments of that revival, (as far as they were such,) was what may be called an accident of Providence; but that the Church should revive, is an inspired promise from the beginning.

The Church established, if so be, may not be a true branch: the English people, if so be, may have forfeited the gift; and surely we are all most unworthy of it, and have abundant cause for thankfulness, so far as we have reason to suppose that we still have it. But taking for granted what we all maintain, that she is a true branch, then it is no strange accident, no special Providence, no deed of Wesley's or Whitfield's that she has roused her from her lethargy, but an instance of a great, ordinary and universal law of the Gospel, that "all her children shall be taught of the Lord," and that "their ears shall hear a word behind them, saying, This is the way, walk ye in it," and that "His words in her mouth shall not depart out of her mouth for ever." In a word, these men either spoke truth or falsehood; if and as far as they spoke falsehood, they have nothing to boast of; if and as far as they spoke truth, they did but receive from her a gift, and they did but fulfil for her a prophecy. What they did ill was their own, what they did well was hers. They were honored, not she benefited.—*British Critic.*

SOUND VIEWS ON MISSIONS.

The number of missionaries now actually engaged in this Diocese is 38, and the number of stations is 49. These stations comprehend 54 organized churches, and twenty-one places where the Church is not yet organized, and require the services of fifty clergymen. The vacant stations will probably, the most of them, be soon filled. From this statement it will be perceived at once how imposing is the obligation which rests upon the Church to sustain such an establishment. We have the largest Diocesan missionary establishment in the Church in the United States. No missionary effort in any Diocese, except the neighboring one of New York, can be compared to it in regard either to number or prospects. Every county in the Diocese furnishes missionary ground, and will be likely to furnish new stations for years to come. In urging the concentration of our efforts upon the support of the missions of the Diocese as a primary duty, I feel that I am far from acting on the narrow principle which is sometimes ascribed to such as place Diocesan missions paramount. It is a broad and comprehensive principle of duty—the duty of following the leadings of Providence in selecting the appropriate sphere of exertion—which does govern, and, I humbly think, should govern a decision on this point. In the view which I have been enabled to take of the condition and prospects of the Church in this diocese, I am more deeply impressed than ever by the paramount claim of our Diocesan missions. Under God, they constitute the sheet anchor of the Church amongst us. The time may come, I pray God it may come soon, when ample means and well stored laborers may go forth from this part of the vineyard, to gladden other portions of our country and of the world with that wisdom which is better than rubies; but at present we can do little beyond offering our most cordial prayers, that God may guide appointed laborers to the vast fields of ignorance and delusion, which in our own country and abroad, make the Christian heart to mourn. No one can deny that the field immediately around us is "white unto the harvest." And the simple question with us is, shall we continue to reap it with faithful and self-denying diligence, or shall we leave it to perish where it grows? It would argue little of the expansive charity of the Gospel of Christ, to shut out from our commiseration or our prayers, the wants and woes of the spiritually destitute wherever they may be found, yet it would argue less of the wisdom of the serpent, to abandon fields of ascertained usefulness and of most pressing claims, where can be seen almost upraised before our eyes the very finger of Providence pointing us to the sphere of duty, that we may expend our energies and our means upon regions, where, dark as is the cloud of ignorance and idolatry hanging over them, yet no glimmering of such a direct providential guidance can be ascertained indicating the path of duty. It is not then to bar up the soul to the deep moral woes of other lands, to lessen your abhorrence of idolatry, to induce you to regard that gloomy empire of superstition, delusion, error, crime, and opposition to God, which the Prince of Darkness has erected among distant nations of the earth, and which bears such terrific sway over some of the loveliest portions of the globe, with one iota less of pity for the deluded worshipper, or of detestation for his sin, or of heartfelt solicitude for his recovery and conversion to the one true God and his Son Jesus Christ, that I urge these views. Nor is it to be supposed that they feel not for the destitution of heathen lands, who yet discern no call of duty to alienate their labors and means from the fields which God has opened immediately around them. Still less truly can it be inferred that the power of the Gospel has penetrated less deeply into their hearts, because they prefer the quiet, unobtrusive, but laborious mission at home, to the more exciting, and conspicuous, and perilous engagements abroad. No, the love of the Saviour and of souls burns as truly—and I doubt not the day of judgment will prove it so—and the prayer of faith goes up as fervently, and as steadily, for a perishing world among Christian pastors and people in the retired villages of the country, where God in his providence has called them to sustain his Church, as in the case of those, who, misjudging the motive, and questioning the fact, are loud in propounding zeal for distant labors as the test of piety and devotedness to God, and secretly or openly regard or proclaim the diocesan and domestic missionary as animated by a feebler zeal or a less devoted piety than the foreign laborer. The true test of a missionary spirit is not whether the clergyman is willing to go abroad, or to go to this spot, or that, which himself shall select; but whether he is willing to labor wherever God in his providence shall call him.

I make these remarks, brethren, because some are accustomed to think and speak as if no labors for Christ were entitled to the name of missionary labors, unless they are on a portion of the field exterior to the Diocese, or the country. In this way the privations and sacrifices of our missionaries are underrated; and it is due to the men whose services God has so signally blessed, and who in selecting their spheres of duty amongst us may claim to be following the leadings of Providence as much as others, that the missionary character of our Diocese should be distinctly asserted. In missionary labors the Church in this section of the State began; by such labors has it been gathered and moulded into its present shape; in the path of such labors will long lie its duty and its interests; for such labors it has now buckled on the armor and braced itself for the work of self-support; in such labors may it ever be engaged, carrying spiritual light to the ignorant, and bread to the destitute, within our own limits, or to our own distant territory, or to foreign lands, as Christ by his providence shall dictate, until at length the whole of Christ's dispersed sheep shall be gathered into one fold, and the kingdom of sin, Satan, and death, be wholly overthrown.—*Bishop De Lancey's Address.*

COMMUNICATIONS.

For the Churchman.

——"All these whirled aloft
Fly o'er back side of the world, far off
Into a limbo large and broad, since called
The Paradise of Fools."

In accordance with fashionable custom, the above is given, Mr. Editor, as a suitable motto, or sort of text, to introduce the following anecdote:

There lived, not a hundred years since, in one of the most beautiful villages in New England, a pre-eminently distinguished preacher, famed alike for the wonderful depth of his knowledge, and the amazing powers of his eloquence; and though yet in the morning of his days, he was the pride and wonder of all the region round about, the greatest man in the Church, and the most powerful preacher of the age.

Brimfull of what has been called the New England theology, and having selected his text with a view to his favorite theory, rather than its correct and natural interpretation, he, with a self-complaisant, patronizing air, commenced his sermon, one Sunday morning, by telling his audience that he had a great thought to communicate, and one probably new to the most of them; and although not to be conceived but by certain peculiarly gifted minds, yet he begged them all seriously to consider it. He then went on to speak much and rapturously of a certain new philosophy, recently introduced, and which, though utterly incomprehensible by all ordinary men, must nevertheless be understood, received and acted upon by all who would find the right way of salvation. In setting forth the leading excellencies of this new philosophy, he was mysteriously profound in making out the distinction, and defining the boundaries, between the powers and faculties of reason, and those of the understanding. He was exact, even to the splitting of the "ninth part of a hair," in showing the difference between faith and belief, and fixing the precise part of man wherein was the seat of those virtues respectively; and he discoursed learnedly and eloquently on the nature of the law of liberty; not, indeed, as contrasted with the law of condemnation, but as a certain unknown, indescribable and unintelligible combination of freedom with restraint, proving and establishing, by various illustrations and powerful arguments, and to the great satisfaction of all, the profound truths, the elaborated fruits of the great thought, it is supposed, that man is a moral agent; and though at liberty to do what he pleases, yet has not the liberty to violate law. With these and other like great and recondite thoughts, clothed in corresponding large and cabalistic terms, and all enforced by the appropriate and captivating graces of action, the preacher held fixed, through a long hour, the astonished gaze of his admiring audience, till at length succeeding, by this happy and matchless effort at mysticism, in wrapping himself and his hearers into that murky atmosphere which magnifies by its obscurity, they were all whirled aloft, and lost somewhere in that far off place, "o'er back side of the world," where men carried those light things of which the poet sang.

But thanks, Mr. Editor, to their material ponderosity, they were all, in good time, again found safe and sound, on their own mundane sphere: and sermon ended, a large number of the congregation assembled, as they were wont, at the house, near at hand, of a worthy and benevolent member of the parish, and where they spent the short intermission in the laudable exercise of seeing who could be loudest and strongest in their expressions of satisfaction and delight with the wonderful learning and unequalled eloquence of their beloved and extraordinarily gifted preacher. "We have had a most admirable sermon to-day," said one; "it was indeed a masterly production," said another; "our minister has really surpassed himself this morning," exclaimed a third; "what beautiful language!" said a fourth; "and how sublime!" added the fifth; "and then," said the sixth, "what graces of oratory!" "it was truly a most wonderful sermon," said the seventh; "did you ever hear such deep and profound reasoning?" asked the eighth; "I do think that our minister is the greatest preacher in the world," cried the ninth; and so on round the whole company, consisting of some twenty-five or thirty persons. There was however in the circle an elderly gentleman, a relative of the host, though a stranger to most of the company, who had been particularly invited from a neighboring village, for the purpose of hearing this favorite preacher, and who, during this general and warm expression of satisfaction and applause, was observed to maintain a rigid silence. Surprised, disappointed, and perhaps a little mortified at this, the host thus addressed him: "Well, my good uncle, we have not heard your opinion; pray, how did you like our minister?" "He is a very fine-looking man," was the unexpected laconic reply. "Do you not think him an eloquent preacher?" "He is certainly a very good speaker, and I should think might be a good writer," was again the unsatisfactory and evasive answer. "But did you not like the sermon?" "I did not understand it, sir; it may have been all very good, but then, it was so far beyond my feeble comprehension, or as our friends here have expressed it, was so deep and profound, that I must candidly say, I feel that I am little the wiser, and none the better, for hearing it." "Well," said one of his warmest admirers, after a moment of silence, caused by the seriousness and solemnity of the old gentleman's remarks, "I confess that our minister was a little too learned for me to-day; I could not understand all his beautiful language, nor follow him through his most powerful argument." "He had a deep and profound subject," said another, "and it must be admitted that such learned and metaphysical discussions are altogether above my powers." "There is something very mysterious in this new philosophy," said another, "and though the elucidations of it by our minister were most eloquent, beautiful and ingenious, yet I must acknowledge that it is a subject entirely beyond my comprehension;" and so it went round again the whole company—not one of those who had so much admired and applauded the preacher, had at all comprehended either his language or his subject—they admired and applauded what they did not understand, and for the most part, just in the degree that they did not understand.

This anecdote, Mr. Editor, furnishes matter for serious *reflection* to all, both ministers and people; and as you have recently had something to do in disseminating a knowledge of the important labors of those who are zealously engaged in giving to the world certain AIDS for the improvement of this faculty of reflection, and are moreover yourself conversant in all those abstruse matters, will it be asking too much of you, to point out the difference between the New England theology, so called, and the certain new philosophy with which some of our great and learned men are so enamored, and so anxious to indoctrinate our clergy and people. It would be gratifying also to have your opinion, if from the anecdote you can form one, whether that great preacher had ever read the immortal works of Coleridge, or was in any sense a disciple of that profound mystic. An expression of your thoughts on these points may throw light upon a mysteriously deep subject, and help to open the eyes of at least one sitting

In DARKNESS.

For the Churchman.

Mr. Editor,—I see it announced in the last Churchman, that the monthly contributions for the last month were, for *Foreign Missions*, more than $2000, and for Domestic, more than $1000. I ask, Mr. Editor, for what purpose is this monthly announcement made? Is it to continue to excite a rivalry? or is it to give correct information? If for the latter purpose, I should like to see the contributions for Texas, and for Africa, put on the side of Domestic Missions, for they are as truly Domestic, as the Missions to the Western States. Let the donations, most judiciously given to these objects, be separated from those given to China, and Constantinople, and to Greece; then we shall have correct information, and the Church will not be misled as to the *proportion* of money given to Foreign and Domestic objects. For my own part, Mr. Editor, I should like to see not only the *amount* given to the latter objects most distinctly stated, but also the *names of the individuals and of the Churches*, who can thus look with indifference upon the wants of their own countrymen and brethren, whether residing in the United States or in places peopled from hence, and send their money to encourage what I think most visionary and schismatical attempts among the heathen, and the members of the Catholic Greek Church. I commend to the special attentions of these the account of the branch of the Greek Church established in Russia, in your last paper. I feel almost confident that even these *Missionaries* themselves, might improve their own orthodoxy by adopting some of the doctrines of the members of that Church, which they are sent to enlighten.

Z.

There are at this moment between twenty and thirty churches belonging to the English Church Establishment, in the process of erection, in different stages of advancement, within the Province of Lower Canada, and the sites have, it is believed, in every instance been given by individuals resident in the neighborhood.

There has been for some time in agitation amongst the influential members of the Episcopal Church of Scotland, a plan of erecting an Episcopal College in Edinburgh, where a course of study similar to that pursued in the English universities will be adopted. At a convocation of the bishops which was held there lately, the subject was taken into consideration, and measures, we believe, are now in progress for the establishment of an institution which cannot fail of diffusing amongst the numerous and increasing body of Episcopalians in Scotland, a more accurate knowledge of the principles of the Apostolic Church to which they belong.

THE CHURCHMAN.

SATURDAY, NOVEMBER 14, 1840.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 NASSAU-STREET, UP STAIRS.

THE ORIGIN OF THE SOUL.—The question respecting the derivation or immediate infusion of the soul is sometimes mooted in connection with other principles of theology. Pelagius assumed that the soul was not derived from Adam, but came immediately from God; and he argued, that as the soul was not derived from Adam, sin, which has its seat in the soul, can not be derived from him. Augustine denied the assumption; and in advocating original sin, contended, as the basis of the doctrine, for the derivation of the soul from Adam. The Socinians have assumed the same premises with Augustine, and contending for the derivation of the soul from Adam, have been led to deny its natural immortality. The Platonizing Christians, rebounding from the Socinians, agree with Pelagius in the belief of the immediate infusion of the soul by God, some without guarding against the error which he grafted on it, and others connecting it with errors of a much worse description. Coleridge is an instance of the former class, who says, (M'Vickar's Coleridge. p. 223,) "It belongs to the very essence of the doctrine, that in respect of original sin every man is the representative of all men." George Fox and other Quakers have been instances of the latter, who have run into blasphemy by denying the creation of the soul, and so making it of the same substance and essence with God. The importance of the subject justifies the insertion of the following query:

For the Churchman.

M. Y. and the Editor, March 7, 1840.

I am generally pleased, Mr. Editor, with your views of Catholic truth and doctrine. It is not my object therefore to touch upon the point at issue between you and M. Y. I see no occasion for dissenting from the language of the Oxford Tracts concerning it.

But in your reply to M. Y. you made a statement, which comprehended another doctrine of some importance, and the truth of which, I was not able to see.

I will quote your language: "The whole nature of Adam, his very body and blood, are really and substantially derived to us. The reason, the will, the affections, the animal propensities and organization, which belonged to Adam as man, and which distinguished him from angels and brutes, are all derived to us from him."

I understand you to say here, Mr. Editor, that the human soul is inherited, or derived, from Adam. If such be your belief, can you sustain it, with the voice of the Catholic Church? If so, it is worthy of all acceptation.

I subjoin a few authorities, who are against you—supposing such to be your belief; that Adam procreated the human soul, and thus we have derived it from him.

The following is Bishop Horne's comment on Psalm cxix. 54: "The soul which descended from above, and longs to return thither again, is a stranger and sojourner upon earth."

The following is Doddridge's comment on Heb. xii. 9:

"Shall we not much rather, on the justest principles of filial duty, be in subjection to the great Father of spirits, by whom that noble part of our nature was produced, in the production of which our earthly parents had no share?"

The following is Dr. M'Knight's comment on Heb. xii. 9:

"By distinguishing between the fathers of our flesh and the Father of our spirits, the apostle teaches us, that we derive only our flesh from our parents, but our spirits from God."

The following is Matthew Henry's comment on Heb. xii. 9:

"Our earthly fathers are but the fathers of our flesh, but God is the Father of our spirits. Our souls are not of a material substance, not of the most refined sort; they are not *ex traduce*, by traduction, to affirm it is bad philosophy and worse divinity. They are the immediate offspring of God."

The following is Mr. Henry's comment on Eccl. xii. 7:

"Death will resolve us into our first principles. Man is a strange sort of creature, a ray of heaven united to a clod of earth; at death these are separated, and each goes to the place whence it came."

All these eminent commentators, you perceive, construe these passages of Scripture as teaching that the human soul is not inherited from Adam; but that it comes, in every instance, from God, to be connected with the body. The body, therefore, is inherited from Adam, but the soul derived from God. Your notice of this article will oblige a subscriber.

OBSCURUS.

The sentence which our correspondent has quoted from one of our former editorials, was not written in reference to the precise question which he has moved. It was meant to be no more than a paraphrase on Gen. v. 3: "And Adam * * * begat a son in his own likeness, and after his image." We were not speaking of the soul considered apart from the body; but we were speaking of the *compositum* man; and the spirit of the sentence and the context require us to be understood as saying, not that the rational soul *per se*, but that man, including the reason, will, &c., is derived from Adam. That every man, of earthly body and rational soul subsisting, is derived from Adam, we believe; but whether our rational souls are derived from him, or separately created, and, by a general and infallibe law, conjoined with their proper bodies, is a distinct question, to which we had not then an occasion to advert. The occasion which our correspondent offers we cheerfully embrace.

In doing so, it may be well to enumerate the several opinions which have prevailed on the subject.

Some have denied that the soul is either inherited or created, and affirmed it to be an emanation from God, or a portion of the divine substance. "It is not blasphemy," says George Fox, "to say that the soul is a part of God, for it came out of him; and that which came out of him is of him." (See Leslie, vol. iv. pp. 32–40, and vol. v. p. 483.) This was the old error of the Manicheans, and will be confessed by all sober men to be impious.

Others have taught that human souls were originally created by God out of nothing; and that having sinned, they have been expelled from heaven, and placed in human bodies for punishment. This was the fancy of Origen, and is said to have been assailed by St. Cyril with twenty-three objections, one of which may be thought more than enough: viz., "We must all appear before the judgment-seat of Christ, that every one may receive the things done *in the body* according to that he hath done, whether it be good or bad."

Others have held that the souls of men were created together with angels, but are sent severally, one by one, to their respective bodies. This has been thought by some to be required by the first chapter of Genesis, which affirms the work of creation to have been completed in six days; a mere Rabbinical conceit, and contrary, says an ancient author, to the Catholic faith, which teaches that human souls have no existence before they are inspired into their bodies.

Another and more important opinion is that which is censured in the extracts of our correspondent, but which nevertheless is not wholly destitute of respectable authority. That is, that the souls of men are derived from their parents equally with their bodies, the soul of the son from the soul of the father, as the body of the son from the body of the father. This opinion we find attributed to Tertullian as its author, and to other of the fathers besides Augustine who held it, as already remarked, in opposition to Pelagius. Pamphilus, as quoted by Bishop Bull on another subject, (Def. Fid. Nic. II. 9. 21,) refers to this opinion as prevailing in his times.[*] The fathers, however, as a body are, from the best information we can obtain, against the opinion; as are also the scholastic divines, the most eminent of whom certainly brands it as heretical.

Another opinion is, that the souls of men are not derived by traduction from Adam, but are created out of nothing, and separately and immediately infused into their respective bodies as the principle of life. This view of the subject is supported by the names of Hilary, Ambrose, Jerome, Chrysostom, Theodoret and Cyril, who have been followed in it by the scholastic divines, and by many eminent theologians generally, both among the Romanists and the reformed.

This view is thought by its advocates to be necessarily consequent on the belief in the natural and inherent immortality of the soul. They argue, that if the soul be immortal in its nature, it is consequently self-subsistent; for if it were not so, but if, like the souls of brutes, it were naturally dependent on the body, it would naturally perish with the body. But if the souls of men subsist by themselves, they are produced by themselves; in other words, they are separately created and not derived, by traduction, from our natural parents.

To those who adopt this—the more sound and catholic opinion—two cautions are necessary:

1. In order to guard against the Pantheistic and Manichean perversion which is sometimes substituted in place of the doctrine, it should be observed, that the soul is a creature; and like other creatures, produced out of nothing by the Almighty fiat. To suppose that to affirm its superior and heavenly origin is the same thing as to affirm its procession from the divine substance, is to run into the impiety and blasphemy of George Fox and James Naylor, in the ignorant days of Quakerism; or of Victor Cosin, and Ralph Waldo Emerson, in this enlightened age of Pantheism. The soul is equally a creature with the body; the difference being, that the one is created mortal, the other immortal.

2. In order also to guard against the Pelagian abuse of the doctrine, it should be observed, that although the rational soul is not produced by men, but inspired by God, it is yet none the less true that men are really the sons of Adam, and derive from him their human nature. For it is neither the production of the body, nor of the soul, but the union of the two, that constitutes us descendants of Adam; and he who disposes the body for the reception of the soul, brings about thereby the union of both, and so produces man by whatever law the union is effected. Although, therefore, the soul is immediately inspired by God, the human nature is nevertheless derived from Adam; and together with it, original sin, which is the corruption of our nature.

In conclusion, it is proper to distinguish between the *divine origin* of the soul and the questions touching its *derivation*, or separate and immediate *infusion*. The one is matter of faith, the other of opinion.—That which belongs to faith, and is therefore most certainly true, is, that we have souls which are created by God immortal; the mode of our having them, whether by traduction or immediate inspiration, is a question on which the Scriptures are profoundly silent. In view of this fact—the silence of the Scriptures—it may be well to commend another opinion, which we find ascribed to St. Gregory Nyssen, and which St. Augustine, in the latter part of his life, is said to have earnestly enforced; and that is, to have no theory on the subject. In this respect, if we may trust to our own limited researches, the divines of the Church of England are to be praised for their discretion; for, on reference to such of their works as happen to be near us, we have found several passages conveying wholesome castigations of a curious and wanton wit, but nothing—absolutely nothing—which has given us the least satisfaction on the subject. For such light as we have gained—if light it be—we must acknowledge our obligation to the scholastic divines, and (for they are not the same) to the divines of the Church of Rome.

The question, however, is one which we have not sought. Like some others, it has been pressed upon us in consequence of the change which is going on in the schools from the material to the transcendental philosophy; both which systems present themselves to the intelligent Christian, like Scylla and Charybdis. On the one hand, he is met by the vain and insidious insinuation that the soul is a material substance endued by God with immortality; and on the other hand, by the insinuation more obscure and more presumptuous, that the soul is an emanation of the pure reason; that is, of God himself. On the former hypothesis, the derivation of the soul from Adam is easily allowed; on the latter it is necessarily discarded. In view of both, and in opposition to both, we hold these principles to be of faith: 1, that the soul is *created out of nothing;* and 2, that it is made by God to be *self-subsistent* and *immortal.*—The former is apparent from the first verse of the Bible, which declares that God created the heavens and the earth; and it may also be inferred from the catholic verity, that CHRIST is the *only begotten* Son of God, and the HOLY GHOST the only Being who *proceeds* from the Father and the Son; all other beings, whether material or spiritual, being *created* out of nothing by the energy of the divine will.—The latter is apparent, as from the Scriptures generally, so especially from Gen. ii. 7., the judicious comments of Bishop Patrick on which text we commend to the attention of our readers, with an entire willingness to stop where he has stopped.

"*And God breathed into his nostrils the breath of life.*" This being said of no other creature, leads us to conceive not only that the soul of man is a distinct thing, of a different original from his body, but that a more excellent spirit was put into him by God, (as appears by its operations,) than into other animals. For though the simple speech of *inspiring him with the breath of life*, would not prove this, yet Moses, speaking in the plural number, that God breathed into him *Nischmath chajim*, the *breath or spirit of lives*, it plainly denotes not only that spirit which makes man breathe and move, but think also, reason and discourse.

And he became a living soul. This is the immediate result of the union of the soul with the body, which Eusebius thus explains: Moses having laid the foundations of religion before mentioned, *viz.*, the knowledge of God, and the creation of the world, proceeds to another point most necessary to be understood; which is the knowledge of a man's self; to which he leads him by showing the difference between his soul and his body; his soul being an intelligent substance, made after the image of God, his body only an earthly covering of the soul. To which Moses adds a third, πνοην ζωης ἐνωτικην, &c. a certain vital breath, whereby the two are united and linked together by a powerful bond or strong tie.—This soul, it is manifest, did not come out of the earth, or any power of matter; but from the power of God, who infused it into him by his divine inspiration."

[*] "Jam vero illi, qui ex traduce animas venire affirmant, et simul cum corporali eas semine seminari, siquidem, ut quidam ipsorum affirmare solent, non aliud dicunt animam esse quam insufflationem spiritus Dei, illam scil. quam initio facturae mundi Deus dicitur insufflarre in Adamum," &c.

THE USE OF THE GOWN.

For the Churchman.

Mr. Editor,—In common with many others, I have been gratified by the discussions which have appeared in your excellent paper, from time to time, of the usages of our holy Church. I am happy to believe that they have had some, if not their due influence, in calling the attention of many of the clergy and of the laity to the true spirit of the rubrics in our Prayer Book. A remarkable disposition seems to prevail, to return to primitive usage and doctrine in those cases where it has become manifest that we have wandered.

There is one topic, however, which I have not yet seen brought forward, and I venture to mention it, in the hope that you, or some one of your correspondents, who have written so well upon other subjects of this nature, will be so kind as to bestow a little time upon it, for the satisfaction of those who are less informed in these matters.

What is the authority upon which the *gown* is so generally worn by our clergy in their ministrations? Has it any better authority than modern usage? Is it not very far from resembling any thing that was worn by the clergy of the primitive Church? It is certain that it is not one of those ornaments which the Church of England has directed her ministers to use. The rubric which is authority with regard to the dress of the clergy, is in the Prayer Book of Edward VI., and runs thus:

"In saying or singing of Matins, or Evensong, Baptizing, and Burying, the minister in parish churches and chapels annexed to the same shall use a surplice. And in all Cathedral Churches and Colleges, Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being graduates, may use in the choir, besides their surplices, such hoods as pertain to their several degrees which they have holden in any university within this realm, but in all other places every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, should use such hoods as pertaineth to their several degrees."

There is also another rubric touching the dress of the minister at the communion, but the gown is not mentioned in it. So far as I can learn, the gown is not a ministerial, but a scholar's garment, and its use, in other countries at least, is by no means confined to the clerical profession.

This being the fact, I have often wondered that its use has become so common among us, even beyond the cassock, which can say far more for itself on the score of antiquity.

I am not amusing you, sir, nor your readers, with a private conceit of my own, for I assure you that one of our excellent bishops entertains the same views, and has for a long time discarded the use of the garment in question. Many months ago he began to set the example, which I am credibly informed, is beginning to be followed by his clergy, of officiating at all times, except when performing some episcopal act, both at the altar and in the pulpit, in a *surplice*. This is a primitive, a scriptural garment, which cannot be said of the gown. Why then should not his example be followed?

It may be worth while to consider, that the clergy by so doing will obviate a very common popular objection, viz., that "the Episcopal minister changes his dress." You may depend upon it, Mr. Editor, that, in the country at least, the objection is oftener heard in this form, than against the surplice in particular. The objection is really not against the surplice, but against the practice of changing it during the service for a different garment. And can we give a good reason for the change? I know the reasons that are commonly given, but am persuaded that they are not satisfactory to those who are disposed to ask a reason.

I conclude, Mr. Editor, by again requesting that either you or one of your correspondents will do me the favor to investigate this matter, and give the result in your paper.

SUPERPELLICEUM.

REMARKS.—That the gown was originally an academic dress, (albeit in days when the Academy and the Church were one,) may be true; but that it is therefore any the less an ecclesiastical dress when adopted by the Church, by no means follows. Bread and wine, vessels of silver, grounds and buildings, scarfs and surplices, set days, times and seasons, are originally common and worldly, and yet the Church sanctifies them by adoption, and renders the reverend estimation and sacred use of them obligatory on her members. The proper question then, as it seems to us, in regard to the gown, is, whether the Church has adopted and sanctioned its use. If so, whatever were its origin, it has thus become properly an ecclesiastical dress.

Has the Church then adopted the gown as a clerical robe or habiliment? This is a question of fact, which every body will answer in the affirmative. In the branch of the Church to which we belong it is universally used, and stands on the footing of an ancient custom.

Respect for ecclesiastical authority and obedience to its prescriptions are, we suppose, an acknowledged duty. In what particulars are this respect and obedience to be shown? Not in things enjoined by the word of God; for them we should do whether the Church enjoined them or not. Not in things prohibited by the word of God; for from them we should abstain, let the Church say what it might. Respect and obedience, then, to the ecclesiastical authority, are to be shown in things indifferent; i. e., in things neither enjoined nor forbidden by the WORD OF GOD. The Word of God, or the Holy Scriptures, we take to be the only rule or standard which a Churchman, as such, may properly plead for resisting the authority of the Church. If any man go farther and plead primitive usage as a reason for disobeying the authority of the Church, he puts primitive usage on a level with the Scriptures.

The gown is a thing in itself indifferent. The custom of the Church to which we belong, and to the authority of which, therefore, we owe respect and obedience, prescribes its use; and custom, if there were no canon on the subject, would of itself be an index of the sense of the Church, and have the force of law. If any man really thinks that Scripture prohibits the use of the gown, he is bound at once to reject it. If he thinks that primitive usage is against the use of the gown, he may expostulate with the governors of the Church for giving it their sanction; but while it has their sanction, he is himself bound, we apprehend, to use it; because in things indifferent, the direction of the Church to which he belongs is, we apprehend, his proper rule of conscience.

The Bible is the rule of faith and the rule of conscience also, in every thing in which it speaks. But the Bible (although it be the only rule of faith) is not and was never meant to be a full and adequate rule of conscience, for there are a thousand things in which we must act and in regard to which the Bible is silent. What then is, in such matters, for individuals or private persons, the proper rule of conscience? Undoubtedly, we suppose, the prescriptions of the Church; the prescriptions of the Church in the first age for those who lived in the first age; the prescriptions of the Church in the present age for those who live in the present age. The usages of the primitive Church rest on the authority of the primitive Church; and for an individual to make them his rule in opposition to the authority of the present Church, is to raise the authority of the Church to a level with the Word of God, and make things indifferent to be things essential.

Suppose a clergyman to be smitten with an admiration of love-feasts, the holy kiss at the sacrament, the communicating of infants, the evening celebration of the eucharist, the mixing of water and wine in the sacrament, the baptism of the dead, lights on the altar, daily communion, &c., (some of which, under proper circumstances, are most excellent and desirable,) and to make out the case, to his own satisfaction or that of others, of their primitive usage and sanction: Is he therefore to adopt them? of his own head, and without the authority of the Church to which he belongs? Is it right for him to do so? We say, no; not from any disrespect to primitive usage which, through the authority of the Church to which we belong, we should think worthy of imitation; but because, in things indifferent, i. e., on which the Bible is silent, we hold ourselves bound to take the prescriptions of the Church to which we belong as the proper rule of conscience. If a man think otherwise, and is for introducing such usages of his own head and without the sanction of ecclesiastical authority, we should be disposed to remind of what Charles Leslie said of one of his pious old nonjuring brethren, Mr. Edward Stephens: "I took him to be an honest, well-meaning man, of great zeal but weak judgment; some thought him mad. He was enamored of primitive usage, right or wrong; a flea leapt out of that dust basket which he died in pursuing."

Suppose another man to be as much smitten with the spirit of the age as the former is with love of antiquity, and to dislike the use of the surplice, the cross in baptism, kneeling at the sacrament, bowing at the sacred name of JESUS in the creed, &c. &c; this man has as much right to be in love with his own tastes and opinions as the former. But has he a right to comply with them? Not a whit more than the former; for in such matters the usages and prescriptions of the Church to which he belongs are the proper rule of conscience to which he is morally bound to conform. If he thinks that the Scriptures forbid such customs, then they become to him sinful terms of communion, and he is bound to leave the Church. But if the customs are not forbidden by Scripture, (as nobody will pretend they are,) then the sense of the Church, whether tacit or expressed, becomes his law of conscience; and if he refuse compliance with it, he commits the same error with the former; only, instead of primitive antiquity, he puts the spirit of the age on a level with the word of God.

The mode of repeating the confession and the use of the collects before sermon, are cases reducible to this head. Before the General Convention expressed an opinion on the subject, the custom of the Church sanctioned the old way; and the custom in this case was the rule of conscience, to which every man, whether he liked it or not, was bound to conform. After the General Convention expressed its opinion, that expression became the rule of conduct for all dutiful members of the Church. We are free to censure the rule as much as we please, (and for our own part, we do censure it,) but while it stands, we are bound, on every sound theory of morals, to comply with it.

That the gown is the dress preferable to all others for the pulpit, we are not prepared to say. But that is not the question. The question is, whether the Church has, either tacitly or expressly, prescribed its use? If so, every clergyman is bound to use it, until the proper authorities of the Church withdraw the sanction which they have, either tacitly or expressly, given to it. The inexpediency of it, (of which our correspondent speaks,) whether real or supposed, may be used as an argument in favor of its being abolished by the constituted authorities of the Church, but is no sufficient reason against the use of it until it is authoritatively abolished.

One word as to the authority of a bishop in the premises. If the present organization of the Church were dissolved, and our bishops thrown on their primitive rights, then, we suppose, each bishop would have a right, in conjunction with his clergy, to prescribe in things indifferent, the usages of his own diocese. But while this organization continues, each bishop, if the principles which we have laid down are correct, is bound to comply with those usages and prescriptions which have received the implied or expressed sanction of the collective Church so organized.

We trust we shall not be thought to dogmatise, or to reflect disrespectfully either on the primitive Church or on any particular bishop of our own Church. Such is by no means our intention. We have looked at the question simply as one of moral science, and have answered it accordingly. If we are in error, as possibly we are, we shall be obliged to any person more skilled in morals for putting us right.

In regard to the authority for the use of the gown, we hold the usage of the Church, in the premises, to be a sufficient expression of the sense of the Church. But as our correspondent has referred to the Church of England, it may not be amiss to quote the seventy-fourth of the "Canons Ecclesiastical" of that Church.

"*Decency in apparel enjoined on Ministers.*

"The true ancient and flourishing Churches of Christ, being ever desirous that their prelacy and clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby, to receive the honor and estimation due to the special messengers and ministers of Almighty God. We, therefore, following their grave judgment, and *the ancient custom* of the Church of England, and hoping that in time, new fangleness of apparel in some factious persons will die of itself, do constitute and appoint, that the archbishops and bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all deacons, masters of colleges, arch-deacons and prebendaries, in cathedral and collegiate churches, (being priests or deacons,) doctors of divinity, law and physic, bachelors in divinity, masters of arts and bachelors of law, having any ecclesiastical living, *shall usually wear gowns with standing collars, and sleeves strait at the hands, or wide sleeves*, as is used in the Universities, with hoods or tippets of silk or sarcenet, and square caps. And *that all other ministers admitted or to be admitted into that function, shall also usually wear the like apparel*, as is aforesaid, except tippets only. We do further in like manner ordain, that all the said ecclesiastical persons above mentioned shall usually wear in their journeys, cloaks with sleeves, commonly called *priests' cloaks*, without guards, welts, long buttons, or cuts. And no ecclesiastical person shall wear any coif, or wrought night-cap, but only plain night-caps of black silk, satin or velvet. In all which particulars concerning the apparel here prescribed, our meaning is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said persons ecclesiastical may use any comely and scholar-like apparel, provided that it be not cut or pinkt; and that in public they go not in their doublet and hose, without coats or cassocks; and that they wear not any light-colored stockings. Likewise poor beneficed men and curates, (not being able to provide themselves long gowns,) may go in short gowns of the fashion aforesaid."

The Christian Advocate, a Methodist paper, speaks of a recent letter from Bishop Smith, of Kentucky, to "the Rev. Clergy of the Methodist Episcopal Church," expressing a desire "for a union between the two Churches," and suggesting what has occurred to him, "as the basis of a compromise."

A correspondent urges the propriety of having one of our Churches open regularly in the upper part of the city on Sunday evenings, "say alternately in St. Thomas', St. Bartholomew's, St. Mark's, St. Clement's, and the Church of the Annunciation," the place of service on each Sunday to be announced in each Churchman of the preceding day. This, our correspondent thinks, would gratify the wishes of very many members of our Church, and keep many of the young in her communion, who now "go in crowds to the Presbyterian, Dutch Reformed, and even the Unitarian places of worship, where, fascinated by fine music, they are led again and again."

At a special meeting of the Standing Committee of the Diocese of New York, held on Monday the 2d day of November, *Charles Aldis* was recommended to the Bishop for Deacons' Orders, and *Orlando Harriman*, an ordained Minister of the Dutch Reformed denomination, together with Thomas T. Guion, and Charles Bancroft, were recommended to be received as Candidates for Orders.

We have received from E. C. Delevan, Esq., Nos. 1 and 2 of a handsomely printed series of a London publication on "Teetotalaism." No. 1 discusses "the religious question of Teetotalism," and is a well written pamphlet of about sixty pages. We are pleased with the spirit of the writer, though we do not agree with all that he says.

We have received from the Rev. Dr. Cox, of Brooklyn, a ticket to his lectures, with the following programme:

"POPULAR LECTURES.—The Rev. Dr. Cox, of Brooklyn, will commence on Monday evening next, in the Broadway Tabernacle, a course of familiar Lectures, comprising Outlines of History and Chronology, and the best method of pursuing the study, connecting the sacred and the profane, with special reference to utility and the improvement of the young.

The lectures will be illustrated by tabular views and demonstrations, maps of time, and mnemonical arrangements of Epochs, Eras, and Events.

The lectures will be delivered weekly on Monday evenings, to commence at half past 7 o'clock.

The course will consist of not less than ten lectures.

Admission to each lecture, 25 cents.

Tickets for the course $2.

Two payments will admit a gentleman and two ladies.

Tickets may be had at the bookstore of Gould, Newman & Saxton, corner of Nassau and Fulton streets, and at the office of the Journal of Commerce, Wall-street."

We have received the Journal of the Convention of the Eastern Diocese, but find in it little remarkable which has not already been noticed in our columns. The Rev. Mr. Edson and the Rev. Dr. Stone, were appointed a committee "to consult with the Bishop, and with his consent, to republish, in a suitable form, the addresses and other official documents which have been issued during his episcopate." The report of the Committee on the Episcopal Fund will be in our next.

Bishop Griswold in his address highly commends the Missionary at Nantucket, the Rev. Mr. Marcus, and we infer from what he says, that the Board of Missions of Massachusetts has been blamed for not extending assistance to the missionary at Nantucket, and furthering his laudable efforts to plant the Church in that place.

"In August, I visited Nantucket, preached three times, administered the Lord's supper, and confirmed five. The congregation was not so large as I had expected to find there, except in the evening, when the church was quite filled. The debt which is still due for their church and organ is no doubt a serious impediment to the sale of their pews and the increase of the parish. They have a beautiful house of worship, well located, for the erection of which we are very much indebted to the persevering efforts of our missionary there; and he is well entitled to a more ample remuneration than he has yet received. It is proper, however, to observe, that there has been some misapprehension respecting it, and unjust censure cast upon the Board of Missions for their supposed neglect of that church. It is not perhaps known, or not well considered, by all of our people, that Nantucket is a station of our General Missionary Society, and that it is to the missionary immaterial, whether his aid comes from Boston or New York. What the Massachusetts Board of Missions ought to do, and what, so far as I know, they endeavor to do, is to equalize the aid given to each missionary according to the respective circumstances of his case and station. None are deserving of more than our brother at Nantucket; and, with the exception of Charlestown, which is a peculiar case, not one missionary in Massachusetts has, so far as I can now recollect, during the same time received more missionary aid than he. The aid given by the general board has been well applied: without it, we should now probably have no church or parish in Nantucket; and it is much to be desired that it may, for a while, be continued, till that church shall become, as we hope through the Lord's blessing it will soon be, permanently established."

OLD NEW YORK JOURNALS.

The Secretary of the Convention would acknowledge the receipt of a copy of the Journal for 1828 from the Rev. Palmer Dyer. There are still wanted the following Journals:

From 1795 to 1800, inclusive. (Conventions were not held in all the years.)

1805, (two copies,) 1806, 1808, 1809, 1811,* (the Special Convention,) and 1826.

BENJAMIN I. HAIGHT,

Nov. 12, 1840. Secretary of Convention.

* Not 1812, as in previous notices.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

The following is the article from the British Critic, referred to last week, respecting the marriage of a deceased wife's sister.

Great exertions are apparently being made to obtain attention to a pamphlet, entitled "Observations on the Prohibition of Marriage in certain cases of Relationship by Affinity. Second edition." In the circular accompanying its distribution, it is stated to be by a clergyman: and that, although it embraces two other cases, the object of those who circulate it is to obtain "the repeal of the existing law which prohibits marriage with a deceased wife's sister." The circular is signed by some respectable solicitors, acting "at the request of a number of gentlemen interested in that repeal."—This organization, in such a cause, is somewhat formidable, as well as very revolting.—The pamphlet itself states that the petition in behalf of the repeal "has already been signed by upwards of eighty parochial clergymen in the diocese of Norwich alone," and that "two of the ablest prelates of the Church, his Grace the Archbishop of Dublin, and the Lord Bishop of Llandaff, have promised their active support." It is then earnestly to be desired that the Church may not be taken by surprise by an exparte statement. It is admitted in the pamphlet, that the marriage pleaded for has been forbidden by all the canons of the Church, from the Apostolic, (which on the authority of

Daillè, are summarily set down as subsequent to A.D. 450,) downwards; and that commentators, until Michaelis, &c. have supposed it to be included in the prohibition to marry a husband's brother; it contends, however, that it is not necessarily so included, since it is not in the letter of Holy Scripture; and, because in Lev. xviii. 18, marriage with a wife's sister is prohibited "during her lifetime," it infers that it was permitted during her death. The writer speaks strongly against the inference prohibitory of such a marriage, on the ground that it is an inference, although supported, (which is remarkable,) by the Karaites, (the literalists of their day, who received only what was in the letter of Scripture,) by individual commentators, and by the Church, which founded her canons upon it; and he rests the whole weight of the scripturalness of the marriage upon another inference. He argues against drawing any inference, when Scripture does speak upon a case, the same in principle, (that of the "brother's wife," Lev. xviii. 16,) and he himself founds the lawfulness of a marriage, whose principle is thus condemned in Scripture, upon an inference, where Scripture does *not* speak. "In this way," says St. Basil, who had to speak on this very case, (Ep. 160, ad Diodor.,) "whoever would dare such a deed, might take the sister even during the wife's lifetime. For the same sophism will fit this case also. For it is written, he will say, 'Thou shalt not take, *to vex her*;' so then he hath not prohibited taking her, where there is no 'vexing.' Whoso then pleadeth for passion, will decide that the tempers of the sisters hath nothing 'vexing' in it. The reason then being done away, for which he prohibits his living with both at once, what is to hinder his taking both sisters?

We cannot bring ourselves to contemplate such an union being legalized; it were much to be deprecated, even on the ground that it would countenance the notion that purity in the one sex is different from that of the other, that an union which would be incest in a woman, is lawful in a man. It would also do much to destroy the oneness of the married state, which gives it so high dignity, as a symbol of things spiritual; for this law presupposes that the husband and wife are so one, that the relations of the one become the very same relations to the other; as St. Basil says, l. c., "Those words, 'None of you shall approach to any, near of kin to him, to uncover their nakedness,' embrace also this sort of kin. For what can be more akin to a man, than his own wife, yea rather, than his own flesh? for 'they are no longer twain, but one flesh.' So that, through the wife, the sister passeth into the kin of the husband. For as he would not take the mother of his wife, nor the daughter of his wife, because neither would he his own mother, nor his own daughter, so neither the sister of his wife, because neither would he his own sister. And conversely, neither may the wife be joined to the kin of her husband. For the rights of kin are common to both." But chiefly we should much dread the punishment of such impiety, if the state were to sanction a mixture, condemned by nature itself, which it would confound, making the offspring (as St. Basil argues) brothers and sisters, and cousins at once; contrary to the spirit of the Word of God, almost to its letter, as it has ever been understood by the Church. "First in order," says St. Basil, l. c., "which is of the greatest moment in these things, is the custom with us, having the force of law, because these ordinances have been handed down to us by holy men. And the custom is this: if any one, mastered even by an impure passion, shall have fallen into the lawless union with two sisters, neither to account this a marriage, nor to receive such into the body of the Church. So then, even had we nothing else to say, custom had sufficed as a safeguard of what is right." We trust then that the two bishops, whose names have been brought forward, if they have in any degree at first sight countenanced such a plan, will yet withdraw from supporting what the Church in St. Basil's time counted "profanation" (ἄγος); which he could not believe a bishop could advocate, but thought the plea must be "a forgery;" that few English clergy will be found to petition for, what St. Basil thought, whoso heard, must "shudder at the very question being asked."—It is, we hope, only one of those unhappy cases, in which persons, by following their own notions in interpreting Holy Scripture, involve themselves unknowingly in grievous errors of faith and practice; but that the better sort even of those who have fallen into it, will shrink even from the risk of advocating, upon a precarious inference, what they must feel it *may* have been the purpose of God to condemn. They will feel, we trust, this to be the only safe side. At the same time, we must say that there is something unspeakably disgusting in forming a combination for such an end!"

DIOCESE OF NEW YORK.

The attention of the Churchmen of this Diocese is earnestly asked to the accompanying documents: the Memorial of the Board of Managers of the Education and Missionary Society to the late Diocesan Convention, and the Resolutions which that body, in consequence, adopted. It now remains to be seen whether these Resolutions will be carried out, and the society enabled to go through the year without embarrassment.

MEMORIAL.

It having been *resolved*, at a meeting of the Board of Managers of the Education and Missionary Society of the Diocese of New York, held in the Sunday School room of St. John's Chapel, on Monday evening the 28th inst., "that a Committee of five persons be appointed to prepare a report, to be presented to the Convention of the Diocese at its next session, on the past and present state of the Society, and to solicit from that body such action in the premises, as in their wisdom shall seem best calculated to place its finances upon a secure foundation, to give increased efficiency to its operations, and to make it, what it was evidently intended to be, the authoritative and efficient agent of the Convention for aiding in Education for the ministry, and for Missionary purposes in the Diocese." And the undersigned having been appointed that Committee, they would, in the discharge of the duty assigned to them, respectfully report:

That in their judgment, as well as that of the Society which they represent, the time has arrived when some further action on the part of the Convention is indispensably necessary, in order to the efficiency of that agency which by the Convention has been devolved upon the Society.

In regard to the past state of the Education and Missionary Society, the Committee will not long occupy the time of the Convention, presuming that most of the facts in its past history are already familiar to the members of that body. They will only ask attention to the following particulars:—That this Society grew out of "the New-York Protestant Episcopal Missionary Society," which was auxiliary to the "Committee" appointed by the Convention "for propagating the Gospel in the State of New-York," the said Society being a voluntary association, not dependent upon the Convention for any express legislation in its favor. In 1832 the present Society, embracing the two objects of Education for the ministry and the support of Missions in the Diocese, took place of the former Committee and Society; and was recognized by the Convention as its authorized agent for these important purposes. Subsequently to this, a contribution to both branches of the Society, was by an express canon, made obligatory upon every congregation in the Diocese.

After such action had by the Convention, it might reasonably have been supposed that the Society could not but have been amply supplied with funds, and efficiently sustained in its operations. The attention of the Convention is called to the fact, that such *never has been the case.* The Society has indeed been enabled to continue its labors, and annually, it is trusted, to effect no small amount of good, both in furnishing the means to educate young men for the ministry, and in contributing to the support of missionaries in various parts of the Diocese—but its labors have ever been prosecuted amid anxieties, apprehension, and embarrassments. By the failure of expected collections, its managers have again and again been made to fear lest they should be unable to fulfil engagements into which they had honestly entered, or be constrained to reduce the number of its beneficiaries and missionaries, when the wants of the Diocese were pleading loudly and eloquently for an increase of the number. Urgent necessity has again and again forced them to *issue circulars,* to *call public meetings,* and to try various expedients to draw forth, if possible, enough of the liberality and wealth of the Churchmen of the Diocese, to make good *existing engagements,* or to *liquidate heavy yet unavoidably-contracted debts.* To advert to but a few instances:

In the report of the year 1834, it was stated that the receipts for the year then ending had amounted to only $4,300, while those of the preceding year had amounted to **$6000**—and that the Society was at that time more than **$2000** *in debt to its Treasurer!* Subsequently, (in the year 1836, it is believed,) recourse was had to the issuing of a circular—and to the calling of a public meeting, at which, after animating addresses, a subscription was opened, and committees were appointed for each parish in the city to solicit further donations. Within a few months the same mortifying difficulties have recurred—the treasury having been largely overdrawn, more than **$3000** needed to meet the payments of the quarter ending on the 1st of July. The expedient of a circular was again tried, and happily with effect, having been responded to in a sum more than sufficient to meet the existing demand; and yet unless contributions be handed to the Treasurer before the meeting of the Convention, there will again be a deficiency to meet the payments which are due on the first October—while the Education Board are compelled to state that there are now *seven* applicants for aid, which in the present state of their finances they dare not please themselves to extend!

Were the managers of the Society conscious that they had been justly chargeable with remissness in exertion, or extravagance in appropriations, or imprudence in expenditure, they would feel that it would become them to bear the shame and reproach of their own folly or unfaithfulness, and that they had no right to obtrude their self-created difficulties upon the notice of the Convention, or to ask its intervention in their behalf. But *such is not the fact.* Their engagements and appropriations have ever been made, on the *faith of an income to be reasonably expected;* and the deficiency in that income, is to be mainly ascribed to *the failure of many of the churches to make both collections required by the 15th Canon.* In proof of this, it was stated in the printed report of the Society for 1834—when so large an indebtedness to the Treasurer was announced, "that more than 100 of the Episcopal Churches in the state were that year delinquent as to *any contributions* for the Society;" and it is undeniable that the deficiency of the present year, which was recently met by an extraordinary effort, resulted from similar remissness as to the *collection of the preceding and the earlier part of the present year.*

The Society has vainly endeavored to devise a remedy for an evil so severely felt. It has seemed to it *wrong* both in *principle* and *policy,* to rely upon extraordinary, and as they have well been termed, *spasmodic* efforts to relieve the presure which called them forth, as being inconsistent with that equable Christian action which alone is healthful and permanently effective, and as sure to fail in their influence from frequent repetition. It has occurred to them indeed, to recommend the division of the parishes of the Diocese into 4 classes, each of which should furnish its contribution during a specified quarter of the year; or as a still better plan, the requirement that the contribution to both branches of the Society should be made in every parish during the first quarter of each year, thus enabling the managers early to know their true state and to regulate their action accordingly. But in reference to this, as to any other plans they might devise, they felt all legislation on their part to be vain from the want of coercive power to carry it into effect. If a Canon of the Convention requiring an annual contribution to each of its funds was not respected, the Society was aware that any enactment of its own, as to the *time* when the Contribution should be made, would be nugatory. If a *Canon of the Church* could not secure these collections *during the year,* a resolution of the *Society* could not reasonably be expected to call them *punctually in, during the quarter. The root of the difficulty* seemed to be *a want of conscientious obedience to canonical requirement,* and this difficulty the Society felt itself, of course, powerless to remedy.

Thus situated, the Society deemed it best to throw itself back upon the body from which its authority emanated, and to which it is responsible for its agency. From *the labors* of that agency, it has no desire to be released—but the responsibilities involved are felt to be too heavy, unless it be better enabled to meet them. As the matter now stands, the entire Education and Missionary cause of the Diocese is entrusted to its care. The 15th *Canon,* in imposing this obligation, aimed also at providing the means for its due discharge: but the Canon, in regard to the latter particular, is with many churches made "a dead letter"—the enjoined collections are *not* made, and still the Society is expected to do its work—to educate beneficiaries and aid in supporting missionaries—to find, in short, men for the work of the Ministry—and pay them while doing it. Its "tale of bricks is not diminished—but *the straw* is not furnished."

There would, it is conceived, have been a want of common justice to itself, and common fairness to the Convention, in suffering this state of matters to go on, (even if it could go on,) without a candid statement to the Convention, and an appeal to it for such action as its wisdom may suggest and the exigency of the case demand.

The Church itself has made provision for securing obedience to its *Canonical* regulations. The Convention therefore must be supposed to have the power, through its presiding officer, to enforce its own Canons. If it have not, the passing of them is a nullity and a mockery—if it have, it rests with it, and with its head, to say how, and in what mode, and to what extent, it shall be exercised. The object of the Society, through its Committee, in the present report, is to throw the whole subject open to the legislation of the Convention—and to transfer to *it,* its own now disproportionate responsibilities. Whether the Convention can devise any means of bringing moral motives more effectually and generally to bear, or can secure the obedience of the Clergy and Churches through the medium of penal sanctions, and which of these, or whether both should be essayed, it rests with the Convention to determine. The undersigned, in behalf of the Education and Missionary Society of the Diocese, ask for an early and a serious consideration of the subject thus presented, and for some definite action on the same, either immediately by the Convention itself, or mediately through a special Committee instructed to report in season to have such report acted on at the present session.

All which is respectfully submitted.

HUGH SMITH,
LOT JONES,
BENJAMIN I. HAIGHT,
CHARLES N. S. ROWLAND.

RESOLUTIONS OF THE CONVENTION.

Resolved, That the condition of the funds of the Education and Missionary Society of this Diocese, as disclosed in the Memorial before the Convention, is contemplated with apprehension and sorrow; and inasmuch as the reported deficiency may to some extent be considered as the consequence of a failure on the part of many of our churches to comply with the canonical regulations, this Convention does hereby ask most earnestly that the special and instant attention of each Clergyman and each Congregation may be given to the subject—entreating them to correct speedily, an evil which is prostrating one of our best institutions, and which threatens our Diocese with deep and lasting injury.

Resolved, That this Convention are deeply sensible of the zeal and fidelity with which, in circumstances of great difficulty and discouragement, the Managers of the Society have hitherto conducted its affairs, and that they be exhorted to persevere in their laudable exertions,—the members of this Convention pledging to the Society, their hearty co-operation in promoting the great ends of its establishment.

Resolved, That the Clergy and Congregations throughout the Diocese be earnestly exhorted, by their promised devotion to the great interests of our Holy Religion, by their regard for the honor and prosperity of our Church, and by their sacred obligations, faithfully to carry into effect the positive requirements of its constituted authorities, to use their united exertions to fulfil the high purposes of the various annual collections required by the Canons.

Resolved, As the sense of this Convention, that whilst the Clergy shall faithfully and zealously pursue the course prescribed to them by the authorities of the Church in respect to pecuniary collections, their appeals to the Christian benevolence of their people will be duly responded to.

TO CORRESPONDENTS.

"A Layman," "W. A," "Ion," "K. C. H., and "Devotion," are received.

INTELLIGENCE.

The Rev. Jaspar Adams has removed from West Point, N. Y., to Pendleton, S. C., and requests all letters and papers for him to be addressed to the latter place.

The Rev. Mr. Dresser, expressing his hope that a church may ultimately be established in the vicinity of Waverly, mentions as one ground of such expectation, the character and spirit of the only male communicant in that neighborhood.—Though in humble life and moderate circumstances, he proposes setting apart forty acres of land, one third of his estate, for the future benefit of the church—improving it in the mean time as his circumstances shall permit, so as to make it a suitable residence for a clergyman when they shall be favored with one.—*Banner of the Cross.*

The Rev. Samuel C. Stratton has been received into this diocese upon letters of dismission from Bishop Brownell. Mr. Stratton is the Rector of St. John's Church, Concord, and resides at Westchester.—*Ib.*

The Rev. Joseph M. Brown has been received into this diocese, upon letters of dismission from Bishop Griswold.—*Ib.*

The Bishop of Montreal has issued a circular to the clergy of his diocese, recommending the immediate adoption of measures for forming an efficient and extensive connection with the Society for Promoting Christian Knowledge.—*Ib.*

On Sunday the 18th inst. in Bristol parish, Petersburg, Va., Mr. Aristides Smith, late a minister in the Presbyterian Church, was admitted to the order of Deacons, by the Rt. Rev. R. C. Moore. The candidate was presented by the Rev. John Grammer. At the same time, seven persons were presented for confirmation, by the Rev. Mr. Cobbs, rector of the parish. The continued prosperity of this parish is a subject of devout thankfulness to God.

Diocese of New Jersey.—The Rt. Rev. Bishop Doane, D. D., has just completed his visitations through the northern part of this diocese. The Banner of the Cross says:

"The number of services in this visitation of the northern half of the diocese, has been 53; and the Bishop has preached 37 times, catechised the children 17 times, administered the Holy Communion 18 times, and in 15 parishes confirmed 128 persons—a larger number than in any preceding visitation. The number of persons confirmed during the episcopate of the present diocesan has been as follows: 1833, 155; 1834, 169; 1835, 157; 1836, 101; 1837, 208; 1838, 225; 1839, 220; half of 1840, 128; total, 1363."

Diocese of Michigan.—Consecrations.—On Tuesday, October 20th, the Rt. Rev. Samuel A. McCoskry, D. D., consecrated the new Episcopal Church in the village of Jackson, Michigan, under the name of St. Paul's Church. The Rev. Messrs. Lyster, Barker, Stout, Powers, and Rev. Charles Fox, the Rector, were present and took part in the services. The sermon was preached by the Rt. Rev. the Bishop. After the consecration services, four persons were confirmed. Two other candidates for this ordinance were expected; but were prevented, by sickness, from coming forward. In the afternoon, services were again held and the sermon was preached by the Rev. C. B. Stout, of Clinton. It is not quite two years since the Episcopal services were held in this place; and only about fifteen months since the present Rector took charge of the parish. In this period a respectable congregation has been collected; a handsome Gothic church completed, a lecture room in the Grecian style of architecture, capable of holding about one hundred persons, erected on the same lot as the church; a good parish library collected; and a school house connected with the parish, built on the prison ground, in the centre of a numerous but scattered population, in which a day and Sunday school are held.

Tribute of Respect.—At a meeting of the Standing Committee of the Diocese of Michigan, held at Detroit, Sept. 29th, 1840, the subject of the recent death of the Rev. George W. Cole having been brought to the notice of the members, the following preamble and resolutions were unanimously adopted.

Whereas it has pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, the Rev. George W. Cole, rector of St. Luke's Church, Kalamazoo, and for many years a member of this body, and one of the most efficient clergymen in this diocese:

Resolved, That the Standing Committee of the Diocese of Michigan, not only record on its minutes the expression of their unfeigned grief at the loss they have sustained by this removal of their much valued, much beloved brother, but that they affectionately tender their most sincere condolence to the widow of the deceased, and beg to assure her, the memory of her lamented husband is embalmed with their tears, and will be cherished by them with gratitude to God, for the many valuable services he was permitted to render this diocese.

Resolved, That the Standing Committee deeply sympathise with the Bishop of this diocese in the bereavement he has sustained by the death of the Rev. Mr. Cole, his fellow-laborer from the commencement of his Episcopate, the prudent counsellor, the steadfast friend, the faithful steward of his Lord, the intrepid champion of the cross.

Resolved, That copies of the foregoing preamble and resolutions, signed by the President and Secretary, be transmitted to Mrs. Cole, the Right Rev. the Bishop of this diocese, the Editor of the Gambier Observer, and the other periodicals of the Church, with the request that they be published.

F. H. CUMING, President.
H. K. SANGER, Secretary, *pro tem.*

Memorial of Bishop Bowen.—The Vestry of St. Michael's Church, Charleston, S. C., have placed within the Church a handsome monument, with this inscription:

The Right Reverend
NATHANIEL BOWEN, D. D.
Born in Boston, 29th June, 1779;
Consecrated Bishop, 8th October, 1818;
Died 25th August, 1839.
Revered in his Diocese
For Gravity and Wisdom:
He was endeared to his Congregation,
By Benevolence and Piety.
This Church,
Which was edified by his Pastoral care,
And saw him adorn the Episcopal
Office with Dignity,
Now dedicates this Marble
To the Memory of his Virtues.
"*Whosoever liveth and believeth in me, shall never die.*"—JOHN XI. XXVI.

The lettering is gilt, on a black Italian marble ground, which is relieved by a white marble extending around it—on which is worked the Bishop's Crosier, and other emblems of the Episcopate. The whole monument is five feet in length, and three and a quarter in breadth, and is partly let into the wall of the Church, exhibiting a neat, but solemn ornament to old St. Michael's.

The Rev. Frederick Dalcho, M. D.—We have heretofore neglected to notice that the Vestry of St. Michael's had, some time since, caused to be erected on one of the pilasters of the south wall of that church, a beautiful white marble slab, as a testimony of their respect to the memory of this venerable servant of the Church; on it is inscribed as follows:

THIS STONE
is erected by the Vestry of St. Michael's Church,
in memory of
The Rev. FREDERICK DALCHO, M. D.,
who
having served this Church as Assistant Minister
for 17 years,
Died on the 24th day of Nov. A. D. 1836,
in the 67th year of his age,
and was buried near this place.
Fidelity, Industry and Prudence
Were the characteristics of his Ministry.
He loved the Church, delighted to the last in its
Service, and found in Death, the solace and support
of the Faith which, with an exemplary constancy,
he had preached.
Steadfast and uniform
in his own peculiar conviction and action
as a Member and a Minister of the P. E. Church,
he lived and died,
"*In perfect charity with all men.*"

The Lord Bishop of Nova Scotia left Halifax for New Brunswick about three weeks ago. We have received nothing but an account of his arrival there. Rumor speaks strongly of the Rev. Dr. Jacob. of King's College, Fredericton, being the new Bishop of that Province. He went home in the Britannia, steamer, on the 4th October.—*Colonial Churchman.*

Mr. King, of Trinity College, Dublin, has published, (Grant and Bolton, Dublin,) "The Psalter of the B. M. V." commonly ascribed to St. Bonaventura, with an analysis of the authorities on which its genuineness or spuriousness depends. From this it appears, 1st, that Alban Butler or his editor denies its genuineness, appealing to Fabricius, Bellarmine, Labbe, and Natalis Alexander, of whom no one expresses any doubt concerning it, while Waddingson, to whom some of them refer, affirms it. 2. That Sbaralea, Perron, Oudin, and Chemnitz doubt it, from its internal characters. 3. That Manning asserts, though without appearance of reason, that it was placed on an index of prohibited books; and 4. That a papal bull has stamped all St. B.'s works, it inclusive, with approbation.—*British Critic.*

The Reverend G. A. Poole, of Leeds, has published an excellent pamphlet, on "The Anglo-Catholic use of Two Lights upon the Altar," which demands an answer from those who find fault with the observance.—*Ib.*

DIED,

In Portsmouth, R. I., 29th ult., Rev. Robert E. Northam, rector of St. Paul's Church in that place, aged 28.

In Marblehead, Mass., Oct. 17th, Samuel Bowditch Russell, senior warden of St. Michael's Church in that place, aged 35.

CALENDAR.

NOVEMBER.

15. Twenty Second Sunday after Trinity.
22. Twenty Third Sunday after Trinity. On this day the Collect, Epistle, and Gospel for the Twenty Fifth Sunday are to be used.
29. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16.
18. } Ember Days.
19.
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. First Sunday after Christmas, and St. John the Evangelist.
28. The Holy Innocents.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Twenty-first Sunday after Trinity, November 8, in St. Peter's Church, admitted Charles Aldis, an alumnus of the General Theological Seminary, to Deacons' Orders. Morning Prayer was read by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the Seminary, the sermon preached by the Bishop, and the candidate presented by the Rev. Hugh Smith, D. D, the rector of the Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn.*

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary will meet in St. John's Chapel, in the city of New York, on the second day of December next, at five o'clock P. M., pursuant to the following resolution, adopted by the Trustees at their meeting on the 4th instant—

"*Resolved,* That this Board will hold a Special Meeting on the 2d day of December next, at 5 o'clock P. M., at this place, for the purpose of acting upon the nomination made at this meeting, by Peter G. Stuyvesant, Esq., the founder of 'The St. Mark's Church in the Bowery Professorship of Ecclesiastical History,' of the Rev. John D. Ogilby, Professor of Ancient Languages in Rutgers College in the state of New Jersey, and a Presbyter of the diocese of New Jersey, to the said Professorship, vacated by the resignation of the Right Rev. William Rollinson Whittingham, D. D., and for the transaction of such other business as may be brought before the Board; and that the Secretary do give the notice required by the constitution, of the special object of such meeting."

EDWARD Y. HIGBEE,
Secretary of the Board of Trustees.

New York, Nov. 14, 1840.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The regular Quarterly Sermon of the Mission Church of the Holy Evangelists, in Vandewater street, was postponed until Sunday evening, the 15th instant, in consequence of the severe storm on Sunday evening last. The Rev. Manton Eastburn, D. D., is expected to preach.—Services to commence at 7 o'clock. The several congregations are invited to attend. The Clergy are respectfully requested to give the above notice during the services of to-morrow, (Sunday, the 15th inst.)

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 16th inst., at a quarter after 7 o'clock.

WM. A. DUNCAN, *Recording Secretary.*

Nov. 14, 1840.

The Protestant Episcopal Church, (formerly St. Paul's,) in Pearl street, between Nassau and Concord streets, Brooklyn, will be re-opened for Divine Service on Sunday morning, the 15th instant, at half past 10 o'clock, and in the evening at 7 o'clock. All seats free.
Nov. 14.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Henry Barclay, donation, $10. From Miss Glass, annual, $2. From Mr Richard Ritter, donation, $5.—Total, $17.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 23 Ann-street, by
THOMAS C. BUTLER, Agent.

☞ An edition of seven or eight thousand prayer books is needed for distribution. The aid of the friends of the society is respectfully solicited to accomplish the object.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From annual subscribers, $4.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 28th October ult., has received the following contributions, viz.

By the hands of the Rev. Henry Peck, the offering of the parish of St Paul's ch, Paris Hill, Oneida county, Western New York, for domestic missions, $8. By the hands of the Rev John Ufford, late missionary, from St Paul's ch, Maumee city, Ohio, a missionary station, $20 83. By the hands of Thomas Robins, esq. receiving agent in Philadelphia, received from a member of Christ Church, Brownsville, Pa. for the church at St Charles, Missouri, per Rev Mr Bowman, $3. By the same hands, from Wickliffe parish, Va. for general purposes of the Board of Missions, one half of 20—$10. A donation from Mr R P Williams, St Louis, Missouri, $4. By the hands of the Rev J L Clark, received from the offerings of St John's ch, Waterberry, Ct, one hundred and twenty dollars and a gold ring, of which sum, one hundred dollars and the proceeds of the ring are to be appropriated for the benefit of the mission stations in Missouri, and the balance of twenty dollars to be placed at the disposal of the Rev J L Darrow, at Collinsville, Illinois, $120 Proceeds of said ring, 75 cts. From Mrs M M Strong, Mineral Point, Wisconsin, a missionary station, for Bishop Kemper's mission, $10. By the hands of James Howard, esq. receiving agent in Baltimore, received from a parishioner of St Anne's parish, Annapolis, Md, $25—*ten* for the foreign committee, and *fifteen* for the domestic department—15. By the hands of Daniel Ravenel, Esq, receiving agent in Charleston, S C, received from the Rev Paul Trapier Keith, missionary offerings of St Michael's ch, Charleston, on Sunday the 27th October, $35 44. By the same hands, received from Bishop Gadsden, contribution from St Philip's ch, Charleston, $200. By the same, received from the Rev Paul Trapier, a contribution from the Ladies' Working Society of St Michael's Church, Charleston, $50. By the same, received from the same, church offerings of St Michael's Church, Charleston, $23 44. By the same, and from the same, from Charleston monthly missionary lectures, $35 50. Total receipts, $535 96.

JAMES SWORDS, Treasurer.

November 12, 1840.

☞ The treasurer begs to take the opportunity of stating, that this department now needs more than Six Thousand Dollars to be prepared for the payment of the quarterly dues of the first of January next. Since the annual meeting of the Board in June, the deficiency in the contributions for domestic missions, as compared with the payments, has been about $8000.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Nov. 12, from the following individuals, viz.

Rev Silas Blaisdale, Hitchcockville, Con; Postmaster at St Louis, Mo; Do at Richfield; F W Southack, St Louis, Mo, with remit; Handerson & Punderson, Cleveland, O, with remit.

Packages have been forwarded from the Depository during the fortnight ending Nov. 12, as follows:

To J N Whiting, Columbus, O, per New York and Ohio Line; to Z Clark, Troy, per towboat Buffalo: to Rev A T Twing, care of Griffith P Griffith, Troy, per towboat Buffalo; to A E Miller, Charleston, S C, per brig Moon; to Wm Rowland, Norfolk, Va, per schr Empire; to D Brunner, Baltimore, per schr Traffic; to E Wiley, Savannah, Ga, per brig Celia; to Rev W H Walter, Schenectady, per towboat Marshall; to Joseph Gill, Richmond, Va, per schr Tuscarora; to Belknap & Hamersley, Hartford, Con, per steamer Bunker Hill; to L H Young, New Haven, Con, per steamer New Haven; to C Foote, Bridgeport, Con, per steamer Nimrod.

PROF. HACKLEY will receive Mathemathical Pupils during the after hours of the day at No. 417 Houston Street, a few doors east of Broadway.
Nov. 14—4t

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.
Oct 17 THOMAS C. BUTLER, Agent.

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth.

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter.
Oct 10—tf

A YOUNG LADY, competent to teach English Music, Drawing, and Painting, wishes a situation as governess in a private family.
particulars and reference, apply to the Rev. A. s, 168 Duane street. Nov 7—4t

YEAR OF THE CHURCH.

THE Year of the Church, hymns, and devotional verse, for the Sundays and Holy days of the Ecclesiastical Year, with brief explanations of their design and origin. By the Rev. C. M. Butler, 1 vol. 12mo.—Price 50 cents.
Nov 7. SWORDS, STANFORD & CO.

DR. JARVIS' SERMON.

THE Long Home of Man, a Sermon, by the Rev. Samuel F. Jarvis, D. D.—Price 10 cents.
For sale by
Nov 7. SWORDS, STANFORD & CO

Important to Episcopal Churches:
A NEW COLLECTION OF CHURCH MUSIC.
ISAAC N. WHITING,
BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,
HAS JUST PUBLISHED
THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano-Forte,* and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music,* it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured bass, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms, and Hymns of our books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says:

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass."—*Chronicle of the Church, New Haven, Conn.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in New York, at the bookstores of Swords, Stanford & Co., F. I. Huntington & Co., Collins, Keese & Co., Gould, Newman & Saxton, and Charles Henry, No. 124 Fulton street; in Philadelphia, at H. Hooker's bookstore, and Thomas Cowperthwait & Co's.; in New Haven, at S. Babcock's; in Hartford, at Spaldin & Storrs, and Belknap & Hamersley's; and in Boston, at James B. Dow's.
Nov 7—4t

COOPERSTOWN BOARDING SCHOOL FOR YOUNG LADIES.

MISS M. A. SPAFARD, Principal and Instructress in the higher English branches and Mathematics.

Miss O. MAVERICK, teacher of Drawing and Painting, and assistant teacher in the English department.

Mr. J. C. ROGERS, teacher of Vocal and Instrumental Music.

Mr. —— FERER, instructor in the French language.

The next term of this school will commence on Tuesday, the 20th of October, 1840.

TERMS.

For Board, Washing, and instruction in the English branches, per year,	$142 00
" Drawing and Painting, per term,	5 00
" French, do	5 00
" Music, do	10 00
" Use of Piano, one hour a day,	1 00

And for two or more hours, in proportion—*no extra charges.*

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Wm. H. Townsend, Esq, Cashier of Clinton Bank, New York city; Rt. Rev. Wm H. De Lancey, D. D., Thomas Spencer, Esq., M. D., and Dr. Hadley, Geneva, Western New York; Rev. F. T. Tiffany, J. Fenimore Cooper, Esq., Hon. S. Nelson, Hon. E. Foote, George Pomeroy, Esq., James Stowel, Esq., and Rev. O. Whiston, Cooperstown; Jacob Livingston, Esq., Cherry Valley; Rev. Joseph Ransom, Westford; Rev. H. Wilkins, Springfield.
Oct 3—6t

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I.
Sept 12.

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.
Troy, Oct 1, 1840—tf

POETRY.

From the Church of England Magazine.

OUR OLD CATHEDRALS.

I love our old cathedrals,
When the morning sunbeams shine
Through the richly painted windows,
Above the altar-shrine;
I love our old cathedrals,
When the evening lamps burn bright,
And through the lofty arches stream
Their rays of softest light.

I love our old cathedrals,
With their organs pealing high,
While the choristers are singing,
And the vaulted roofs reply;
I love our old cathedrals,
With the anthem pealing loud,
When praises are ascending
From the densely mingled crowd.

I love our old cathedrals,
When heaven-devoted zeal
Unites the heart and voice in prayer
For man's eternal weal;
I love our old cathedrals,
Where truths divine are taught,
The myst'ries of that holy faith
For which our fathers fought.

I love our old cathedrals,
When silence reigns around,
And the faint footstep's hardly heard
To break the still profound;
I love our old cathedrals,
The cloisters' solemn gloom,
Where I may muse a pensive hour,
And wand'ring thoughts call home.

I love our old cathedrals,
Whether amid the choir
My every word and every thought
To the heavenly realms aspire;
Or whether slow I pace the aisles,
In melancholy mood—
I love our old cathedrals
That have for ages stood.

THE ERRORS WHICH TEMPT MEN TO LEAVE THE CHURCH, AND MAKE THEM EASY WHEN THEY ARE SEPARATED FROM IT.

(Concluded.)

A third doctrine which makes the Church of no effect, is THE SUFFICIENCY OF MORAL VIRTUE; and a perilous doctrine it is. It comes forward with a more sober face, but it hath less of the Gospel than of enthusiasm or predestination. For on this ground, a man need be of no Church, of no sect, nor even a Christian believer; because moral honesty, which forbears thieving and cheating, may be found in a Turk or a heathen. When people would appear to be what they are not, and endeavor to supply their defects by fine words and plausible pretences, we call them hypocrites: and I will assure the reader, there is a great deal of cant in the world, besides that of fanaticism and affected devotion. Impiety can act the hypocrite upon occasion, and magnify moral virtue when it is set in opposition to the love of God. It is not unusual for persons to praise a man's character; not because they love his virtues, but because they hate his rival. So do some bad men praise morality, because they hate devotion. This is too frequently the case with those who make a false estimate of what they call a *good life;* leaving out the duties most essentinl to the life of a good Christian; and these are a very large party. Heresy and schism, till they turn into profligacy, never fail to descant upon the sufficiency of moral duties; and in this they are joined by the whole tribe of Deists, Infidels, and moral philosophers, who are glad to hear of a rule of morality, (such, by the way, as themselves are to define and determine,) which will serve them as a substitute for the Christian life, and all the forms of Church devotion. Here, also, we find those Christians who live in the habitual neglect of the means of grace. I have heard people who never were at the altar, and perhaps never intended it, comforting themselves with this consideration, that 'they never did any *harm* to any body;' when they should rather have asked themselves, what *good* they ever did to themselves, or any body else, *for the love of God;* without which, all the virtues of man are nothing; and if he places any dependence upon them, they are worse than nothing. If a man is to be saved by the Christian religion, he must be a Christian in his life: but simple morality is not Christianity: it has neither *faith, hope, charity, prayer, fasting,* nor *alms,* which are the duties of the Christian life. If we mean to serve God, we must serve him in his Church, and conform to his ordinances. If we do good to our neighbors, we must do it on a principle of faith; and "a cup of cold water" given on this principle, is of more value in the sight of God, than all the treasures of the Indies, if they are distributed from the proud heart of unbelief: and he is certainly in unbelief, who doth not direct himself by the rules, and act upon the principles, which God hath delivered to the Church.

Nearly related to the sufficiency of moral virtue, is the principle of SINCERITY, which was set up in the last age, as sufficient of itself to justify man in the sight of God, independent of the authority and benefits of his Church: so that if a man be not a *hypocrite,* it matters not what religion he is of. If sincerity, *as such,* independent of any particular way of worship, can recommend man to the favor of God, then there can be no difference, as to merit, between a sincere martyr and a sincere persecutor; and he that burns a Christian, if he be but in earnest, hath the same title to God's favor, as he that is burnt for believing in Jesus Christ. This position, (in the sense of it,) absurd and monstrous as it must appear, was the support of a controversy in England, in which a bishop led the way,* and was followed and applauded by all the libertines and loose thinkers of the nation, who foresaw that the argument would end in the dissolution of the Church as a society: and therefore they made him a thousand compliments.

If we consider how the mind of man is influenced by custom and education, and that his conscience and self-approbation will be according to his principles; then we shall see that sincerity, if admitted, would sanctify all the wickedness under heaven. St. Paul, as a zealous Jew, "verily thought (that is, he was *sincerely of opinion*) that he ought to do many things contrary to the name of Jesus of Nazareth;" so he persecuted the Christians furiously, and "breathed out threatenings and slaughter." Now, as he had a good meaning in all he did, to what end was he converted, when his sincerity would have saved him in his former way? After his mind was better enlightened, he pronounced himself to have been "the greatest of sinners," for what he had done "in the *sincerity of his heart.*"

Thus it would be in all other cases; he that acts sincerely upon bad principles, must be a bad man: a corrupt tree cannot bring forth good fruit: and "not he that commendeth himself is approved, but whom the Lord commendeth." Upon the whole, he that will be saved, must be saved in the way which God hath appointed, and not in any way of his own. We shall be judged at last according to God's word, not according to any persuasions we may have taken up, through the prejudices of education, or the perverseness of our own hearts; all of which are indeed no better than dreams, having no foundatinn but on that loose bottom of human imagination, on which are built all the visions of the night, and all the heresies in the world.

If these doctrines of *absolute election, immediate inspiration,* the *sufficiency of moral virtue,* and justification from *sincerity,* were true; it would follow that God is unwise, inconsistent, and improvident. For if he appoints a visible Church and its ordinances, as necessary to make us members of the kingdom of heaven: and if he began the way of salvation by "adding to the Church such as were to be saved;" and yet, with all this, has another *private* way of saving men, by a *secret decree,* which has no regard to any outward means; he is inconsistent in ordaining them. And also, as the doctrine of *immediate inspiration,* or *new revelation,* without any signs or credentials from heaven, opens a way to every possible delusion of the mind, either from its own vain conceits, or the suggestions of evil spirits; God must be improvident, in not securing us against such dangerous impositions, which may introduce all kinds of wickedness into the world, under the sanction of a divine authority—an impostor having nothing to do, but to persuade himself, as any madman may do, that he acts by immediate inspiration. With this persuasion, men have butchered one another to make bloody baptisms; have set themselves up as kings and rulers of the new Jerusalem; have taken plurality of wives, and blasphemously personated God himself. All the disorders of the seventeenth century were committed by fanatics, who assumed a privilege of seeking the Lord, and consulting, and receiving answers from him; while their minds were bent upon the most horrible crimes of rebellion, robbery, sacrilege, persecution, and murder.

Then as to *moral virtue;* if that can "save" those who are *not* "added to the Church," it must follow, that man never was lost, and that Christ need not have come into the world. If *sincerity* in any persuasion, good or bad, will recommend us to the favor of God; then will lies, if we do but *believe* them, answer all the purposes of *truth:* there is then no difference between good and evil; and it cannot be worth while to convert Jews, Turks, or heathens, to the Gospel, because they are as safe in their own way. Such are the pleas, by which some men, of necessity, and some, of malignity, seek to justify themselves, when they leave the Church, or despise or neglect its ordinances. But "the foundation of God standeth sure."

After what hath been said, few words will be wanting to convince any thinking person of the dangers and evil consequences which must attend the sin of causeless separation.

If men for salvation are brought out of the world into the Church, they cannot possibly forsake it, without hazard to their salvation. If the promises of God, and the means of grace, are committed to the Church, we lose them when we leave the Church: at least, it will be very hard to prove that we carry them away with us: and who would choose to be under any uncertainty in a case of such importance?

Another evil is that of breaking the great rule of charity in our worship. We are commanded to "glorify God with one mind and one mouth," and "all to speak the same thing." How contrary to this is the practice of following different ways of worship, some totally disagreeing with others; and some not deserving the name of any worship at all; for in some of our assemblies, people meet for no purpose but to hear one another talk. There is no praying, no confession of sins, no absolution, no thanksgiving, no litany, no sacraments! We read, that the apostles, when the Holy Ghost descended, were "all with one accord in one place;" and so ought Christians to be, if they would preserve the presence of the Spirit amongst them, who is the Spirit of unity. And as the spirit of unity in worship, disposes men to a more peaceable and charitable temper; so the spirit of division and fanaticism is attended with violence and bitterness of language, and an intolerant persecuting humor toward all who are not fanatics.*

There is also a great hazard of losing the *doctrines* when we leave the *worship* of the Church. When the ten tribes revolted from the worship at Jerusalem, they soon lost the truth of their law, and fell into an idolatrous worshipping of the calves they had set up in Dan and Bethel. Their government was troubled with great disorders, and their confusion ended in their utter dispersion. When men leave the worship of the Church, it is very natural for them to become disaffected to its doctrines: and they, who hate the Christian faith, will take part with those who are against the Church; because they foresee, that if the Church be destroyed, the faith will be lost; as the light goes out when the lamp is broken. One of the most blasphemous books that ever was written in England against the Christian *faith* was all of it apparently directed against *the Church:* on which consideration, many, who then believed the Christian doctrines, were drawn in by a disaffection to the Church, to take part with an infidel.—*Jones, of Nayland.*

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* Thus did the famous Bishop Hoadly comfort all the sectaries and enthusiasts of his time: "When you are secure of your integrity before God, this will lead you not to be afraid of the terror of men, or the vain words of regular and uninterrupted succession, authoritative benedictions, excommunications, nullity or validity of ordinances to the people on account of niceties and trifles, or any other the like dreams." I can venture to say, there never was a cause more effectually baffled and exposed upon earth, than this of Bishop Hoadly against the Church, and Church communion, in the *Two Letters,* and the *Reply* of Mr. William Law, (published in the series of "Weller Tracts,") which every clergyman of the Church ought to read, that he may know what ground he stands upon, and against what enemies he may be called forth to maintain it.

* The most superlative instance of fanatic malignity I ever yet saw, is to be found in the works of Milton, whose malignity was rendered more malignant by the depressed and afflicted condition to which the Church was then reduced. He was a man of a bright and perfect imagination, and gifted with a wonderful choice of beautiful and descriptive expressions. But the weapon is the worse for its sharpness, when malice hath the handling of it: and imagination is a mirror which can reflect the fires of hell as well as the lights of heaven: of which, I think, we have an example in the following invective against the bishops of the Church of England: "But they—that by the impairing and diminution of the true faith, the distresses and servitude of their country, aspire to high dignity, rule, and proportion here, after a shamefulend in this life, (which God grant them!) shall be thrown down, down eternally into the darkest and deepest gulf of hell; where, under the despiteful control, the trample and spurn of all the other damned, who, in the anguish of their torture, shall have no other ease than to exercise a raving and bestial tyranny over them, as their slaves and negroes, they shall remain in that plight forever, the basest, the lowermost, the most dejected, most underfoot, and down-trodden vassals of perdition." Conclusion of Milton's *Treatise on Reformation.* If it were put to my option, whether I would be an idiot, without a single faculty of mind, or a single sense of the body; or whether I would have Milton's imagination, attended with this fiery spirit of fanaticism; I should not hesitate one moment to determine.

From the Christian Witness.

BISHOP CHASE AT A PROTRACTED MEETING.

While in Michigan, Bishop Chase was accustomed, on the Lord's day, to officiate alternately at three or four places, all of which were within twenty miles of his own residence. At one of these places, several denominations of Christians, varying in their articles of faith and modes of worship, agreed to unite in a protracted meeting. While this meeting was in progress, the Sabbath arrived on which, agreeably to appointment, the bishop was to officiate at this village. He had heard that the people were all engaged in special religious services, and his family entreated him to remain at home. 'What,' said he, 'shall I omit to fulfil a positive engagement? No one from the village has requested me to do so; it is, therefore, my duty to go; and I beg you will say no more about it, but have the horses immediately harnessed, and, when the carriage is brought to the door, place in it a large bundle of prayer books.' 'Prayer books, father?' exclaimed one of his sons, 'what will they do with them? There are already a sufficient number at the church for those who statedly worship there, and no one else will look into them.' 'Do as I bid you, my son,' replied the bishop; 'have every thing in readiness as soon as possible, and the family prepared to take their seats in the carriage.' 'Must *we* also accompany you, father?' said the young man; 'will you not at least permit *us* to remain at home?' No,' replied the bishop; it is highly proper you should go with *me.*' The bishop's decided manner, and the young man's habit of obedience, soon silenced every objection, and in a short time the whole family were on their way to the village.

On reaching the place of worship, they remained quietly sitting in the carriage, until their arrival was perceived by some leading members of the meeting. The intelligence was soon communicated to a Presbyterian elder, who, instantly pressing through the crowd, presented himself at the carriage door, and, in a very agitated manner, said, 'Bishop Chase, I should rejoice in your coming here to-day, if I thought you would be treated with proper respect; but I fear, if you should attempt to perform the services of your Church, you would meet with nothing but insult. The people are holding a protracted meeting, and they are in a most wretched state of contention. No order is observed in the religious exercises; each denomination is endeavoring to pray and exhort at the same moment; and the wrangling it occasions is intolerable.' 'Go in, my dear sir,' said the bishop, 'and request your ministers to come to me.' 'I dare not make the attempt,' replied the elder; "it will do no good, and the people will only be the more irritated.' 'But you know, my good friend, that on this day I have a regular appointment here,' said the bishop. 'I do,' replied the elder; 'but they are not in a state of mind to permit you to fulfil it. However, if you insist upon it, I will go.'

Pale with fear, the good man returned to the church; and, in about fifteen or twenty minutes, came back, accompanied by the ministers, who all earnestly besought the bishop to alight, and address the congregation. 'If I address the congregration,' said the bishop, 'I must first perform the devotional part of our service, according to the rubrics.' 'We should be perfectly willing,' they replied, 'if we did not fear that our ignorance of your prayer book would render it nothing but a scene of confusion.' 'I will make you acquainted with it,' said the bishop; 'untie the bundle, my son, and hand the prayer books to me.'

The prayer books were soon produced, and, in a short time, the whole service was so far explained to the ministers, that they were enabled intelligently to join in it. Thus prepared, the whole party entered the church. A perfect stillness prevailed on all sides, as the bishop slowly advanced to that part of the building which he had been accustomed to use as an altar; and when, on arriving there, he pronounced, in a deeply impressive manner, "The Lord is in his holy temple; let all the earth keep silence before him,'—an emotion of sacred awe appeared to pervade the whole assembly. After a moment's pause, he added, 'When the wicked man turneth away from the wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive. I will arise, and go unto my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.' When he had finished these appropriate sentences, the bishop proceeded, in an earnest, affectionate, and solemn manner, to read the exhortation; at the close of which, he added, in a tone loud enough to be heard by the entire multitude, both within and without, 'Let every individual in this great assembly immediately prostrate himself before Almighty God, and, in the words which I shall utter, penitently confess his sins.' In an instant, the entire congregation sunk upon their knees, and, in full and loud responses, followed the bishop through the whole confession. When it was completed, he addressed them thus: 'If you have uttered these words with correspondent emotions of heart, then, as God's ambassador, I am authorized to declare to every one of you the forgiveness of your sins; for Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of the sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, *being penitent,* the absolution and remission of their sins. He pardoneth and absolveth all those who *truly repent,* and *unfeignedly believe* his holy Gospel. Wherefore, let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our lives may hereafter be free and holy, so that, at the last, we may come to his eternal joy, through Jesus Christ our Lord.'

Having thus concluded the absolution, he added, 'Again let this whole assembly prostrate themselves before God, and unite with me in repeating the Lord's prayer.' He was instantly obeyed, and thousands of voices were heard uttering this short and comprehensive petition. After it was ended, assisted by the responses of the ministers, the bishop continued the service, according to the rubric, interspersing it with short and earnest exhortations, and occasionally with a few words explanatory of its meaning. At its conclusion, he ascended the pulpit, and, in a plain, affectionate, and faithful manner, preached to the assembled multitude on the iniquity of their conduct, and on the duty of unity and Christian love, finishing with most earnestly exhorting every individual to immediate repentance and faith in the Lord Jesus Christ. During this discourse, the most profound stillness reigned throughout the whole assembly, except when interrupted by the sobs and half-suppressed groans of the deeply affected audience.

The service was commenced about half past 11 o'clock, A. M., and continued without intermission until 5 o'clock, P. M.; but, notwithstanding its unusual length, no manifestation of weariness appeared, nor the slightest decrease of interest.

Some time afterwards, the good elder, on meeting again with the bishop, said to him, mournfully, 'Ah, sir, it would have been happy for us if we had all followed you out of the church, for then our reconciliation would have been complete; but, after you left us, we resolved to continue our meeting another week, and, before its termination, we became as much imbittered towards each other as before.'

P. F.

CONFESSING CHRIST.

Those who confess Christ are not such as merely make an outward profession of the Christian religion. Such a profession is not without its value; though it may often be the result of circumstances over which we have no control—such as birth, early education, the general diffusion of Christian light, knowledge, and privileges, through the community to which we belong. We ought, therefore, ever to remember with gratitude that God, in his infinite mercy, has fixed the bounds of our habitation near his sanctuary, where his word is proclaimed; that he has admitted us into his Church by the sacrament of baptism; that he has favored us with his Sabbaths, and various religious ordinances suited to that day of rest; that he permits to be read in our tongue the record of his own will; and that we are not trained in barbarism, in idolatry, in superstition, and in crime. Yet these blessings, both positive and negative, do not amount to that confession of Christ before men, which is the first and highest duty of the true disciple of the cross.

We know, from the awful testimony of Scripture, that it is possible to "have a name that we live," and yet to be "dead" in the sight of God. It is possible not only to be Christians in name, but also to make a bold profession of our Christianity, without reaching the mark intended by the Saviour, when he requires us to confess him before men. The charge had long ago been brought against some who had made a high profession of religion. "This people draweth nigh to me with their lips; but their heart is far from me." And to such as these God speaks in language indignantly rejecting their service, when he says, "Who hath required this at your hands, that ye should tread my courts?" Nor are the Saviour's words less explicit: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

From such testimonies of Scripture as these, we may conclude that the confession which Christ requires of his disciples is sincere, bold, and practical.

1. *Sincere.* It must spring from a real purpose of the mind to honor Christ, otherwise it is but either a thoughtless or a hypocritical service. If it be thoughtless, it is worth nothing; if hypocritical, it is worse than nothing—it is an insult, it is solemn mockery of heaven. If, then, you would truly confess Christ, let what you say of him before men be the result of what you have felt and known of him from actual intercourse and communion with him in your own soul. If, as a sinner, you have called upon him for mercy; if you have trusted in him for salvation; if you have sought and found redemption through his blood, the forgiveness of your sins; if by faith you are united to him, as the branch is united to the living vine,—then from the fulness of your heart let your mouth speak; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This sincere and cordial acceptance of the Saviour, which the apostle styles "believing with the heart," is the only sure basis of a genuine and acceptable confession.

2. This confession must be *bold* and *courageous.* It is to be the free and spontaneous acknowledgment of our obligation to Christ, in the face of a world which despises him and rejects his salvation. We must set our face like a flint, and must stand as a rock, against all who would trample on the Saviour's honored name, and must say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world." We must testify that "there is no other name under heaven given among men whereby we must be saved." We must acknowledge Christ as "our Lord and our God;" as the foundation of all our hopes, the source of all our joy, the object of our supreme regard.

3. And our confession must be *practical.* That is only a questionable attachment which spends itself in words, and shrinks from all acts of self-denying service. Such adherence Christ rejects with abhorrence. "Why call ye me Lord, Lord, and do not the things which I say?" "If ye know these things, happy are ye if ye do them." The practical effects of religion are the only true proofs of its reality. "Faith without works is dead; a profession of religion without practice is "sounding brass and a tinkling cymbal." What avails it for you to speak honorably of Christ, if you act so as to disgrace the holy name whereby you are called? This is not to confess Christ, but to deny him before men; to confess him in appearance, to deny him in fact: and such confession is the worst of all denials.—*Rev. J. King.*

REST FOR THE WEARY.

There is no genuine and abiding rest except that which is bestowed by Christ.

The methods of relief to which men resort, however various, and however insufficient, agree at least in betraying the uneasiness within. Hence the efforts to drown the consciousness of disquietude by continued occupation in business or in pleasure, according to the varied tastes of the sensual, the worldly, or the intellectual. Hence, too, the sacrifices, and ceremonies, and self-tortures of many among the heathen, and the fictitious modifications of religion among those who name the name of Christ. Some seek rest for the conscience in a course of outward virtues, valuable in their influence on the comfort of society, but worthless, in a religious view, in the eye of a pure and heart-searching God. Others place reliance on the outward services of religion, and even pervert the precious sacraments of Christ's own appointment into substitutes for Christ; putting the emblematic parts of these sacraments in the place of the graces and gifts of which they are the representatives and the channels; interpreting the sound and spiritual language of our own sacramental formularies by the careless, if not erroneous, expressions of early writers, instead of referring them to their genuine prototype, the sacred word of God; while they attempt to supply their still acknowledged deficiencies, by acts of will-worship, prohibited by God, and derogatory to the freedom of his grace and the profession of the work and office of the Redeemer. The Saviour himself decides the point: "I will give you rest." None can communicate the gift but himself; and while the believer thankfully employs those sacraments, as well as other appointed ordinances, as instrumental in leading the soul to him, and as channels by which he may convey the gift of his spirit, still in Christ alone his confidence is placed; to Christ alone the honor is ascribed.

It is an offence against Christ himself to attempt to preclude any who are laboring and heavy-laden from the rest which he bestows.

The ministers of Christ are not permitted to lay on the already oppressed penitent the heavy burden of despair; and to taunt him with the supposed contrast between his state and the imaginary, but never realized, condition of those who have lived since baptism in unsullied purity. Thus did not Christ to the publicans and sinners who flocked to his instructions. Who, indeed, that knows any thing of the purity of God's law, of the evil of sin, and of the workings of his own heart, can dare to class himself among the pure, or do otherwise than join the publican's cry, "God be merciful to me a sinner?"

And even in the case of open backsliders, who, after apparent devotedness to the service of God, have wilfully departed from him, and plunged themselves into worldly-mindedness, or other iniquity, may any man dare to withhold from them the promise of the Saviour, when they return, weary and heavy-laden under the sense of their accumulated and aggravated guilt? No, nothing is too hard for the Lord. They whose sins are as scarlet shall be washed in the blood of the Lamb, and made white as snow. It is true, that we know not the heart, and therefore must clothe our language of encouragement with many cautions. But no other source of rest must be pointed out besides the merits and righteousness of the Lord Jesus Christ.—*Rev. John M. Hill.*

CHARITY IN JUDGING.

"Charity thinketh no evil." It seeks every method of explaining another's conduct before attributing to it a base motive. Not so an uncharitable disposition. Although the circumstances might be accounted for in many other ways, yet the first thing on which it fixes is a wrong intention. No matter how many other ways may be thought of for explaining the whole: having fixed on this, it is enough.

But is it not the nature of charity to put the most favorable construction on the actions of others? To make all possible allowance for their want of full information, for early biases, and for the influence of circumstances? And in making up a final judgment, to make it as favorable as the real facts will admit? How many painful feelings might the uncharitable man escape by this course! Not that he should cease to be wary, or shrewd, or be afraid to detect villany. Kindness in estimating another's motives is not blindness to facts. Charity is not indifferent good nature, nor carelessness respecting the conduct and course of others.—*Ch. Watchman.*

THE LAST SCRUTINY.

Let me suppose that this was the last hour of us all; that the heavens were opening over our heads; that time was past and eternity begun; that Jesus Christ in all his glory, that man of sorrows in all his glory, appeared on the tribunal, and that we were assembled here to receive our final decree of death or life eternal! Let me ask, impressed with terror as well as yourselves, and not separating my lot from yours, but putting myself in the same situation in which we must all one day appear before God, our Judge: let me ask, if Jesus Christ should now appear to make the terrible separation of the just from the unjust, do you think the greatest number would be saved? Do you think that the number of the elect would be even *equal* to that of the sinners? Do you think, if all our works were examined with justice, would he find ten just persons in this great assembly? Monsters of ingratitude! would he find one?—*Massillon.*

YOUNG LADIES' LYCEUM INSTITUTE,
IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

TERMS—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER,
Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D Barry, Rector of St Matthew's Church, Jersey City,
D. S Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.
Jersey City, N. J., Aug. 29, 1840.—tf

CHURCH ORGANS AND PARLOR ORGANS.
HENRY ERBEN, No. 172 Centre-street,
offers for sale
ELEVEN CHURCH AND PARLOR ORGANS.
varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY.

THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
New Haven, Connecticut.

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.
New Haven, Sept. 24, 1840.

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

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March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

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July 9, 1840.—y

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JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

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